

Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



The Magazine of the Hare Krishna Movement • Mar/Apr 2011 • \$4.50

*Hearing and
chanting
about Kṛṣṇa
uncovers
our original
state of pure
consciousness.*

The Path to Joyfulness

ALSO:

- The First Kirtana Album in the West
- Looking for the Place of No Misery
- From Ritual to Spiritual: Beyond the Externals of Religion
- Does the Gītā Allow for Multiple Interpretations?
- Artificial Life — Synthetic DNA and The Grand Myth Of Modern Science

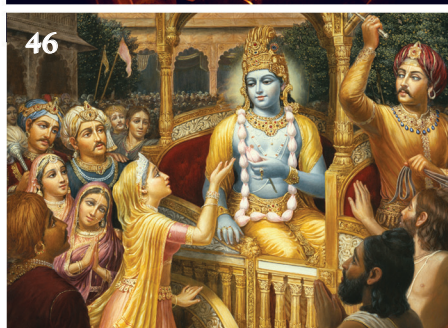
www.krishna.com

Annapurna

Assisting you in your quest for the Absolute Truth

BACK_{to}GODH

Founded 1944 • Vol. 45, No. 2 • March / April 2011



FEATURES

Founder's Lecture

6 The Path to Joyfulness

Why chanting Hare Kṛṣṇa reveals everything about God, ourselves, and our place in the universe.

12 A Spiritual Happening On the Lower East Side

In late 1966, Śrīla Prabhupāda and his group of chanters recorded what was probably the first *kirtana* album in the western world.

19 Transform Your Workplace Into the Spiritual World

Here are some ways to help you remember Kṛṣṇa in less-than-ideal circumstances.

Science

22 Artificial Life? Why Not Real Life?

If you read a newspaper headline that claims, "Scientists create artificial life," don't believe it.

34 Fame: A Misguided Quest

Our hankering for recognition shows that we don't know who we really are.

40 From Ritual to Spiritual

Though intended to help us remember God, rituals too often get diluted and reduced to mechanical, repetitive acts.

46 Queen Kuntī's Amazing Plea

A unique prayer offered by an exemplary devotee of Lord Kṛṣṇa offers valuable lessons for all.

50 Defending "As It Is"

Why the title of Śrīla Prabhupāda's commentary on the *Bhagavad-gītā* is fitting.

How I Came to Kṛṣṇa Consciousness

55 Looking for the Place of No Misery

The words of an unwitting songwriter inspire a lifelong search.

LEAD

DEPARTMENTS

Letters 4

Glossary 11

Śrīla Prabhupāda Speaks Out 27
The Dis-United Nations

Book Section: Śrīmad-Bhāgavatam 29
King Uttānapāda's Palace

Calendar 33

e-Krishna 39

Hare Kṛṣṇa Mahā-Mantra 44

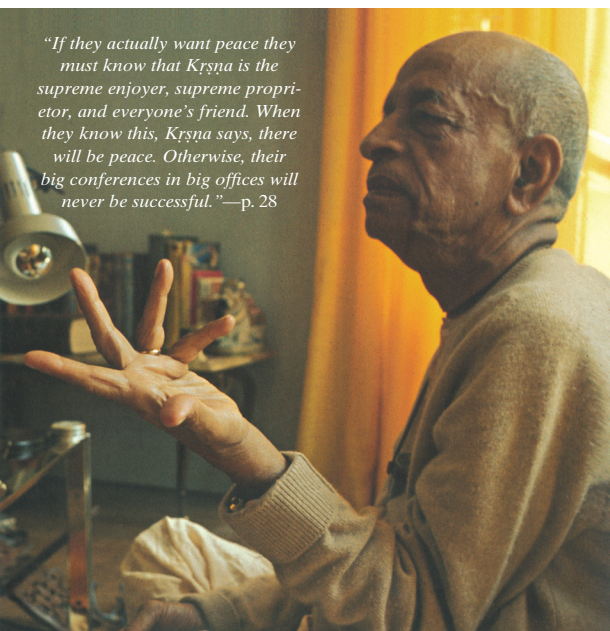
Centers Around the World 59

From the Editor 62
Prabhupāda's Aphorisms of Logic

Krishna.com Store 63

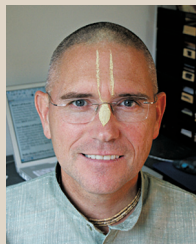
Vedic Thoughts 67

COVER The Vedic scriptures reveal that the ultimate truth, the source of everything, is Lord Kṛṣṇa, who has a bluish hue, sports a peacock feather on His head, and plays a flute. By chanting His names, devotees can in time see His all-attractive, fully spiritual form. (Painting by Annapūrṇa Devī Dāsī.)



"If they actually want peace they must know that Kṛṣṇa is the supreme enjoyer, supreme proprietor, and everyone's friend. When they know this, Kṛṣṇa says, there will be peace. Otherwise, their big conferences in big offices will never be successful."—p. 28

WELCOME



KĪRTANA, the call- and-response singing of God's names, is growing in popularity in the West, especially among people with interest or experience in yoga. *Kīrtana*

lies at the heart of *bhakti-yoga*, practiced by members of the Hare Kṛṣṇa movement. Though Śrīla Prabhupāda, the movement's founder, may not have been the first to perform *kīrtana* in the West, he introduced and promoted it on a grand scale. And he more than anyone else explained the philosophical underpinnings of the chanting.

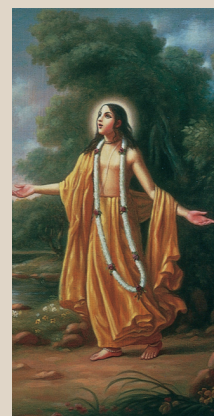
In his lecture opening this issue, Śrīla Prabhupāda speaks on a verse from the Vedic scriptures that tells us that chanting the names of God is the only sure way to attain spiritual success in the current age. By chanting the Hare Kṛṣṇa mantra, Prabhupāda explains, we can transcend the influence of the material energy and come to realize God in His fullness.

When Prabhupāda arrived in New York City in 1966, he soon attracted young people to the chanting, and at the end of the year, he and his students recorded what was most likely the first *kīrtana* album in the West. In "A Spiritual Happening on the Lower East Side," Satyarāja Dāsa tells the story of how that album came to be.

Hare Kṛṣṇa.—*Nāgarāja Dāsa, Editor*



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement



FOUNDER (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)
His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda (1896–1977)

EDITOR Nāgarāja Dāsa • **ASSOCIATE EDITORS** Caitanya Carāṇa Dāsa, Drutakarmā Dāsa, Satyarāja Dāsa, Ūrmilā Devī Dāśī, Viśākhā Devī Dāśī • **DESIGN / LAYOUT** Yamarāja Dāsa • **PROOF-READERS** Gadāgraja Dāsa, Kṛṣṇa-kṛpā Dāsa, Lalitā-sakhī Devī Dāśī, Mahāmāyā Devī Dāśī • **ARCHIVES** Ekanātha Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Lokasākṣīnī Devī Dāśī, Raṅgavallī Devī Dāśī, Śālāgrāma Śilā Devī Dāśī • **CIRCULATION** Krishna Lila, Rupa Manjari Mink • **ACCOUNTS** Punya Kīrti Dāsa • **WEBSITE** Jivana Wilhoit, Manu Kaseder, Prāṇadā Devī Dāśī, Uddhava Marcotte

INDIA: PUBLISHER Yudhiṣṭhira Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa, Sundara Rūpa Dāsa • **GENERAL MANAGER & CIRCULATION** Pāṇḍurāṅga Dāsa • **ACCOUNTS** Sahadeva Dāsa • **SUBSCRIBER SERVICES** Mañjari Devī Dāśī

EDITORIAL OFFICES Send editorial correspondence to BTG, P. O. Box 430, Alachua, FL 32616, USA. Phone: (386) 462-7794. Email: editors@krishna.com. Or BTG, 3rd Floor, 302, Amrut Industrial Estate, Western Express Highway, Mira Rd. (E), Mumbai 401104, India. Phone: (022) 32556701. Email: btgindia@pamho.net

SUBSCRIPTIONS *Back to Godhead* is published six times a year. For a one-year subscription (US and Canada) send \$19.95 to BTG, P. O. Box 430, Alachua, FL 32616, USA. Or call toll-free: 1-800-800-3284. For subscriptions outside the US and Canada add \$10. Payment in US funds (payable on a US bank) must accompany your order. In the UK send £18.99 to BTG UK Ltd., Bhaktivedānta Manor, Dharam Marg, Hilfield Lane, Watford, Herts. WD2 8EZ. In South Africa send R240 to Back to Godhead, P. O. Box 56003, Chatsworth 4030.

SUBSCRIBER SERVICE To change your address or clear up any questions about your subscription, write to BTG Service Center, P. O. Box 430, Alachua, FL 32616, USA. Or call 1-800-800-3284. Or email btgsubs@krishna.com. We can answer your questions faster if you send a recent mailing label or invoice. Please allow eight weeks for changes to show on your label.

PREPRESS & PRINTING Interprint, Clearwater, Florida, USA



© 2011 The Bhaktivedānta Book Trust International. All rights reserved. (Trustee for The Bhaktivedānta Book Trust: Svavāsa Dāsa.) *Back to Godhead* (ISSN 0005-3643, USPS 604-170) is published bimonthly (six times a year) for \$19.95 per year by Back To Godhead, 18024 NW 112th Blvd., Alachua, FL 32615. Periodicals postage paid at Alachua, Florida, and additional mailing offices.

CANADA POST AGREEMENT #: 40612608

POSTMASTER: Send address changes to Back to Godhead, P. O. Box 430, Alachua, FL 32616.

Canada Returns to be sent to Pitney Bowes, P. O. Box 25542, London, ON N6C6B2

Letters

Grassroots

Kṛṣṇa Conscious Material

I loved the article “Becoming Wealthy On \$2 a Day,” by Dhan-eśvara Dāsa, in the November/December issue. It’s true that the U.N. sets a false bar for poverty and for measuring “having enough.” I loved the photos with the article, as well as the graphics for Jahn-udvīpa Dāsa’s article on yoga. The piece on book distribution was also very nice. Overall, the whole issue is grassroots Kṛṣṇa conscious material. Job well done!

Bhaktimārga Swami
ISKCON Toronto

Indian-Greek Connections

Congratulations to Tattvavit Dāsa for writing the excellent article “Meditating on Kṛṣṇa in Athens,” in the January/February issue. There are a lot of similarities between Greek and Vedic philosophy, and Tattvavit did a good job showing some of these similarities. The Greek concept of *logos* (the word) was very similar to the Vedic *vāk*. The Greek “music of the spheres” seems to be the same as the Vedic *akāśa vāṇī* (sound or message from the sky). According to Voltaire, “The Greeks, before the time of Pythagoras, traveled into India for instruction. The signs of the seven planets and of the seven metals are still almost all over the earth, such as the Indians invented.” I have no doubt that the ancient Greeks traveled to India for knowledge, and this explains the many similarities.

David Hedges
Fayetteville, North Carolina

Tone-Deaf Bhakta

I am a fairly new *bhakta*, reading *Back to Godhead* regularly. I have one major question that has been plaguing me and hindering my

further involvement.

In the Hare Kṛṣṇa movement there seems to be so much emphasis on the musical glorification of Kṛṣṇa’s holy names. I have a complete lack of musical talent. In fact, any attempts of mine are sorely offensive not only to any present listeners but I fear unto the Lord, Śrī Kṛṣṇa Himself. How am I to participate further in this movement?

Bhakta Daniel
Via the Internet

Our reply: Many devotees can’t carry a tune, but that doesn’t matter at all. You probably won’t be asked to lead the singing in the temple, but that’s not necessary for your spiritual advancement. You can sing along with everyone else to the best of your ability.

It is said that Prabhupāda’s spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, would sometimes ask someone to lead the chanting who was not a good singer. He did this apparently for at least two reasons: (1) to remind the good singers that their musical ability was not the most important thing (so they shouldn’t be proud of their beautiful singing), and (2) to remind everyone that it is one’s devotion and not the musical quality of one’s singing that pleases Kṛṣṇa.

We can apply this principle to our spiritual life in general: If we offer the best we have to Kṛṣṇa with devotion, He will accept it.

It can be somewhat disturbing to others if someone sings loudly out of tune, but if you sing along with others at a moderate volume, Kṛṣṇa will be pleased, and no one should be offended.

Who or What to Believe In?

It is very difficult for me to choose my creed—that is, which set of religious principles to follow. I am

afraid to dedicate myself to abiding by some set of regulations because I am not sure that I am able to hold fast to those commitments and not change my mind and follow another way or abandon spiritual life altogether, in which case bad reactions may occur. In short, I am afraid to believe in God because I am afraid of offending Him by my improper actions or inaction, and hence the reactions may follow and make my condition even worse.

Alex
Via the Internet

Our reply: Our relationship with the Supreme is based upon love, not upon the religious principles one accepts as a means of expressing that love. As in any loving relationship, each party is always looking out for the best interest of the other and doing everything within their power to give the other full protection from harm. It is only because of that deep loving relationship that the Supreme Lord, through the

agency of His pure devotees who act as our teachers (gurus), gives guidance through religious principles for our purification and protection from sinful reaction.

Lord Kṛṣṇa guarantees His full protection from sinful reaction to those who surrender their lives to their spiritual loving relationship with Him. He gives this promise at the end of His instructions in the *Bhagavad-gītā*.

So you need not worry about taking to spiritual practice, for Kṛṣṇa is even more interested in our true well-being than we are. As our love for Him develops, under the direction of the qualified spiritual master, unwanted habits of sinful activity will naturally diminish, and we will begin to realize our true spiritual potential.

The laws of nature already dictate that we suffer or enjoy according to the reactions to our activities. So what harm can there be in taking up a spiritual practice that will permanently end all good and bad

reactions on the material plane?

That you have such deep concern about offending God in the course of your spiritual pursuit and practice is evidence of your seriousness and sincerity. Such qualifications exemplify your eligibility for advancement in spiritual life. ☸

Replies were written by Krishna.com Live Help volunteers. Please write to us at: BTG, P. O. Box 430, Alachua, Florida 32616, USA. Email: editors@krishna.com.

APOLOGY

In the last issue, my editorial mistakenly referred to Professor Thomas Hopkins as “the late professor.” I’m happy to announce that the good professor, a longtime friend of ISKCON, is alive. When writing the editorial, I neglected to confirm what I thought to be true. I sincerely apologize to Professor Hopkins for my blunder.

—Nāgarāja Dāsa



Krishna.com

e-courses, audio, video,
pictures, cooking club,
webcams, community,
user gallery, store,
e-book club, how-to . . .

contact@krishna.com

We are here to serve you.
Let us know what else you'd like to see.

FOUNDER'S LECTURE

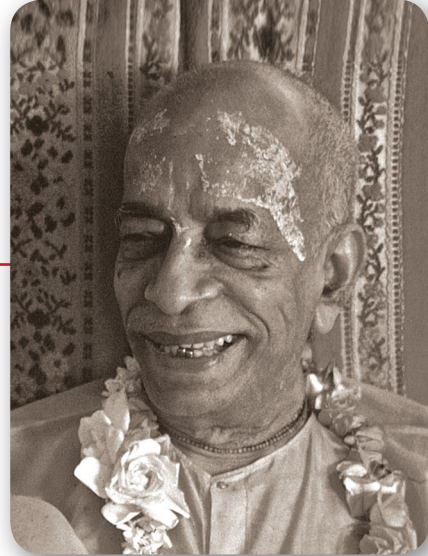
New Vrindavan, West Virginia—June 7, 1969

The Path to JOYF



Rathayātrā festival, New York City, 2009

WELLNESS



Hearing and chanting about Kṛṣṇa frees us from material contamination and uncovers our original state of pure consciousness.

**by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda**

Founder-Ācārya of the
International Society for Krishna Consciousness

*harer nāma harer nāma
harer nāma eva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā*

“In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari [Kṛṣṇa].”

—*Bṛhan-nāradya Purāṇa* 3.8.126

THIS IS A VERSE from Vedic scripture, *Bṛhan-nāradya Purāṇa*. “In this age, if you want to realize yourself, then the simplest process is to chant the Hare Kṛṣṇa mantra.” The Hare Kṛṣṇa mantra has so much transcendental power that simply by participating in this chanting process, gradually you will come to the highest transcendental position. How does it happen? That is described in the *Śrīmad-Bhāgavatam* (1.2.17):

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hrdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām*

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.” Kṛṣṇa, the Supreme Personality of Godhead, is present before you in three features. You simply have to make your senses perfect to perceive Him. Kṛṣṇa, the Supreme Personality of Godhead, is a person—a person like you, like me. Just as we are facing each other, similarly, when you are spiritually perfect, you will be able to see Kṛṣṇa exactly like this, face to face.

Kṛṣṇa is not impersonal, but He has an impersonal aspect. He is present in three features: by His personal feature, His impersonal feature, and His localized feature. By His personal feature He is always present in His abode in the spiritual sky, known as Kṛṣṇaloka or Vaikuṇṭhaloka. And by His impersonal feature He is present as the Brahman effulgence. You will



Yamaraṇa Dāsa

find in the *Bhagavad-gītā* (14.27) *brahmaṇo hi pratiṣṭhāham*: “I am the source of the Brahman effulgence.” Similarly, in the *Brahma-saṁhitā* (5.40) it is stated,

*yasya prabhā prabhavato
jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-
bhinnam
tad brahma niṣkalam anantam
aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ
bhajāmi*

“I worship Govinda, the primeval Lord, whose effulgence is the

sun is called Vivasvān. He spoke this yoga system to his son Manu, who is still present. He is known as the father of mankind. From the word *manu* has come “man.” Manu then spoke this yoga to his son Ikṣvāku.

In this way, by disciplic succession, either from the father to the son or from the spiritual master to the disciple, this knowledge is coming. It is called the *paramparā* system. It is similar to the way you would know the name of your forefather. Your grandfather’s grandfather’s name was known to his son, then his son, then his son, then his

sonality of Godhead is situated, localized, in everyone’s heart.” (*Bhagavad-gītā* 18.61) Consider the sun again. The sun globe is there, and the sun globe’s effulgence is the impersonal representation of the sun-god. And suppose there are five million people standing in the sunshine. Everyone will see the sun above his head. That is localized. You go five thousand miles away and ask your friend here, “Where is the sun?” Your friend will say, “It is above my head.” And you will see that it is above your head. As it is materially possible, why not spiritually? So spiritually, Kṛṣṇa is within your heart. You simply have to realize that.

How can you realize it? That is stated in *Śrīmad-Bhāgavatam* as I quoted earlier: *śṛṇvatām sva-kathāḥ kṛṣṇaḥ*

punya-śravaṇa-kīrtanaḥ. If you chant the Hare Kṛṣṇa mantra—even if you do not realize its spiritual power, if you simply come here and chant and dance—you are getting piousness. You are becoming purified because you are chanting and hearing.

This temple is here just to give you facility for your purification. Why don’t you take advantage? I am very glad that you have all come, and it will further our enjoyment and pleasure if you come and join. Please come here, join here. We have a very nice arrangement. We supply *prasādam*, we have dancing, we have chanting. Why should you not come?

And if you join us, then gradually you will realize what you are, what God is, what this world is, what your relationship with God and this world is. Then your life becomes successful. You’ll not be confused. You will understand what is real life. Simply by the spell of the material qualities you have become covered. But if you come here, if you hear and chant, then gradually you will realize everything.

Kṛṣṇa is within you. He is sitting

You cannot imagine what God is. You have to hear from the disciplic succession coming from God. Then you will understand what God is.

source of the nondifferentiated Brahman mentioned in the *Upa-niṣads*. Being differentiated from the infinity of glories of the mundane universe, it appears as the indivisible, infinite, limitless truth.” Like the sun, Govinda, Kṛṣṇa, has rays from His body. The sunshine is the rays of the body of the sun-god, which you are seeing every day. And you can see the sun globe. But if some day you get such scientific power that you can go through the sun planet, then you can see the sun-god there. It is not imagination; it is a fact. On every planet someone is predominant. On this planet the president of United States is a predominant personality. Similarly, in every planet there is a predominant personality, and the predominant personality in the sun globe is called Vivasvān. His name is in the *Bhagavad-gītā* (4.1): *imaṁ vivasvate yogaṁ proktavān aham avyayam*. Kṛṣṇa says, “First I spoke this *Bhagavad-gītā*, *bhakti-yoga* (*imaṁ . . . yogaṁ*), to the sun-god, Vivasvān.” His name is there. Your president’s name is Mr. Nixon. Similarly, on every planet there is a president, and the president of the

son, then your father, then you. You cannot know directly; you have to know by the steps. That is the process. Similarly, you cannot imagine what God is. You have to hear from the disciplic succession coming from God. Then you will understand what God is. That is how to understand the personal feature of God.

The impersonal feature of God is called Brahman. *Sarvaṁ khalv idaṁ brahma*: “Everything is standing on Brahman.” Everything in the material manifestation depends on the sunshine. As soon as there is sunshine, there is green foliage. As soon as there is no sunshine, there are no leaves, there is no greenness. So everything depends on sunshine. And the sunshine depends on Kṛṣṇa. Therefore Kṛṣṇa is the original cause of all causes.

God in the Heart

That is Kṛṣṇa realization. You can realize Him personally, you can realize Him impersonally, and you can realize Him as localized. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ’rjuna tiṣṭhati*: “Arjuna, that Supreme Per-

within your heart as a friend, not as an enemy. Kṛṣṇa is always your friend. *Suhṛdam sarva-bhūtānām* (*Bhagavad-gītā* 5.29). You are searching out friends to talk with, to joke with, to love. Kṛṣṇa is sitting there for that purpose. If you make friendship with Kṛṣṇa, if you love Kṛṣṇa, then your life will be successful. You haven't got to search out any other friend. The friend is already there. Whether you are a boy or a girl, you will find a nice friend within yourself. That is the yoga system—when you realize this friend.

This friend is so nice that as soon as you become a little inclined to hear about Him—about Kṛṣṇa, not any other nonsense talks, simply about Kṛṣṇa—then Kṛṣṇa will be so pleased. He is within us. But we cannot see Him, we cannot realize Him, due to our contamination.

Muddy Consciousness

We have contaminated ourselves with so many material desires. Kṛṣṇa consciousness is pure. Sea-water is pure, but as soon as it touches the land, it becomes impure, cloudy, muddy. Similarly, your consciousness, because you are part and parcel of Kṛṣṇa, is as clear as Kṛṣṇa, but you have contacted the contamination of this material world, the muddy things of three qualities: ignorance, passion, and goodness. If you hear about Kṛṣṇa, these muddy things will be precipitated and they will be separated. Then, gradually, proportionately, as you clear these muddy qualities of the material nature, you come to pure consciousness.

Brahminical Qualities

First you come to consciousness in the mode of goodness. You thus become a *brāhmaṇa*. What are the qualities of a *brāhmaṇa*? Lord Kṛṣṇa say in the *Bhagavad-gītā* (18.42),

*śamo damas tapaḥ śaucaṁ
kṣāntir ājyavam eva ca*

*jñānam vijñānam āstikyam
brahma-karma svabhāva-jam*

“Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which the *brāhmaṇas* work.” When you come to the brahminical stage, then you will be truthful. The first thing is truthfulness, *satyam*. Then *śamam*, self-controlled. Then *damam*, the senses and mind are controlled. We are driven by the uncontrolled mind and uncontrolled senses. But when we come to the brahminical position, then our mind and senses become controlled.

Just like our students, all our students—how are they controlling their mind and senses? They are also born in your country. They are also Americans. None of my students are Indian. But how are they controlling themselves to refrain from illicit sex life? How are they controlling themselves not to drink, not to take any intoxicants? How are they controlling themselves not to take part in gambling and meat-eating? You Americans are born eating meat. How have they given it up? Because they have come to the stage of brahminical understanding.

Another brahminical quality is *titikṣa*, tolerance. My students were practiced to all these habits, and by my word they have given them up. They may be feeling some inconvenience, but they are tolerating. That should be done. *Ārjava* means simplicity. They have taken my words on simple faith. *Jñānam* means that they understand what Kṛṣṇa consciousness is, and *vijñānam* means that they are applying it practically in their life. *Āstikyam* means that they believe in the *śāstras*, the Vedic literature.

Brahma-karma svabhāva-jam: “This is the nature of a *brāhmaṇa*.” Therefore, as soon as I see these qualities in a student, I give him the sacred thread: “Yes. You are now recognized as a *brāhmaṇa*.”

From the *brāhmaṇa* stage you have to become a Vaiṣṇava. That is the transcendental stage. Chanting

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart, hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean “servant.” For instance, the name Kṛṣṇa Dāsa means “servant of Kṛṣṇa.”

and hearing will raise you to higher and higher stages of life. The *Śrīmad-Bhāgavatam* (1.2.18) states:

*naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavat-uttama-śloke
bhaktir bhavati naiṣṭhikī*

“By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.” *Bhāgavata-sevayā* means to serve the Bhāgavata. There are two kinds of Bhāgavata: the *Śrīmad-Bhāgavatam* and the devotee of the Lord. These boys and girls are engaged in reading the *Bhāgavatam*, *Bhagavad-gītā*, and other books that give them knowledge about Bhagavān, the Supreme Personality of Godhead. And they have accepted a devotee as their spiritual master, and they are serving him. By this process, they will become fixed up in

the transcendental loving service of God.

Coming to Joyfulness

*evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānaḥ
mukta-saṅgasya jāyate*

“Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.” (*Śrīmad-Bhāgavatam* 1.2.20) *Evaṁ prasanna-manasaḥ*: “In this way one becomes joyful.” Joyfulness is our original consciousness, but due to our material contamination, we are not joyful. We are morose; we are full of anxiety. But as soon as we become freed from this material contamination, we are joyful.

Bhagavata-tattva: the science of God. This is a science to understand God. There are different departments of science to understand dif-

ferent subjects. Similarly, you can understand *bhagavata-tattva*, the truth of God, by practicing *bhakti-yoga*, and you become joyful. Yes. This is practical.

This is a great science. Don't be confused and frustrated. Take this. It is very easy. Come to this temple and chant and dance and take *prasādam* and be joyful and be happy.

Thank you very much. ❀

In Your Own Words

How would you respond to the charge that Kṛṣṇa consciousness, like religion in general, is naïve sentimentality? Go to Krishna.com/in-your-own-words and let us know. Please keep your answer to under 150 words. Replies will appear in the July/August issue. Deadline for submissions is May 1.

LOOKING FOR NEWS OF THE HARE KṚṢṆA MOVEMENT?

Log on to www.ISKCON.com

The Internet is the ideal place for timely news, and ISKCON.com, run by ISKCON Communications, maintains an active news page. So whether you want to see what's happening in ISKCON or have some news to report, log on to www.ISKCON.com.



Glossary

SEE OUR
ONLINE GLOSSARY
OF OVER
1,200 WORDS!
Krishna.com/glossary
WITH AUDIO!

Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (Cited as Bg.)

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darsana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kirtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual

nature and forgetting God.

Māyāvādi—one who regards the Absolute Truth as ultimately impersonal.

Modes of nature—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion.

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas*.

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

A SPIRITUAL HAPPENING

On the Lower East Side

Śrīla Prabhupāda and the first kīrtana recording in the West.

By Satyarāja Dāsa

**HAPPENING
RECORDS**

KRISHNA CONSCIOUSNESS

CA-2210
(473-A)
33 $\frac{1}{3}$ RPM

SIDE A
UNDER THE PERSONAL
SUPERVISION OF
MAX LERNER

HARE KRISHNA MANTRA CHANT

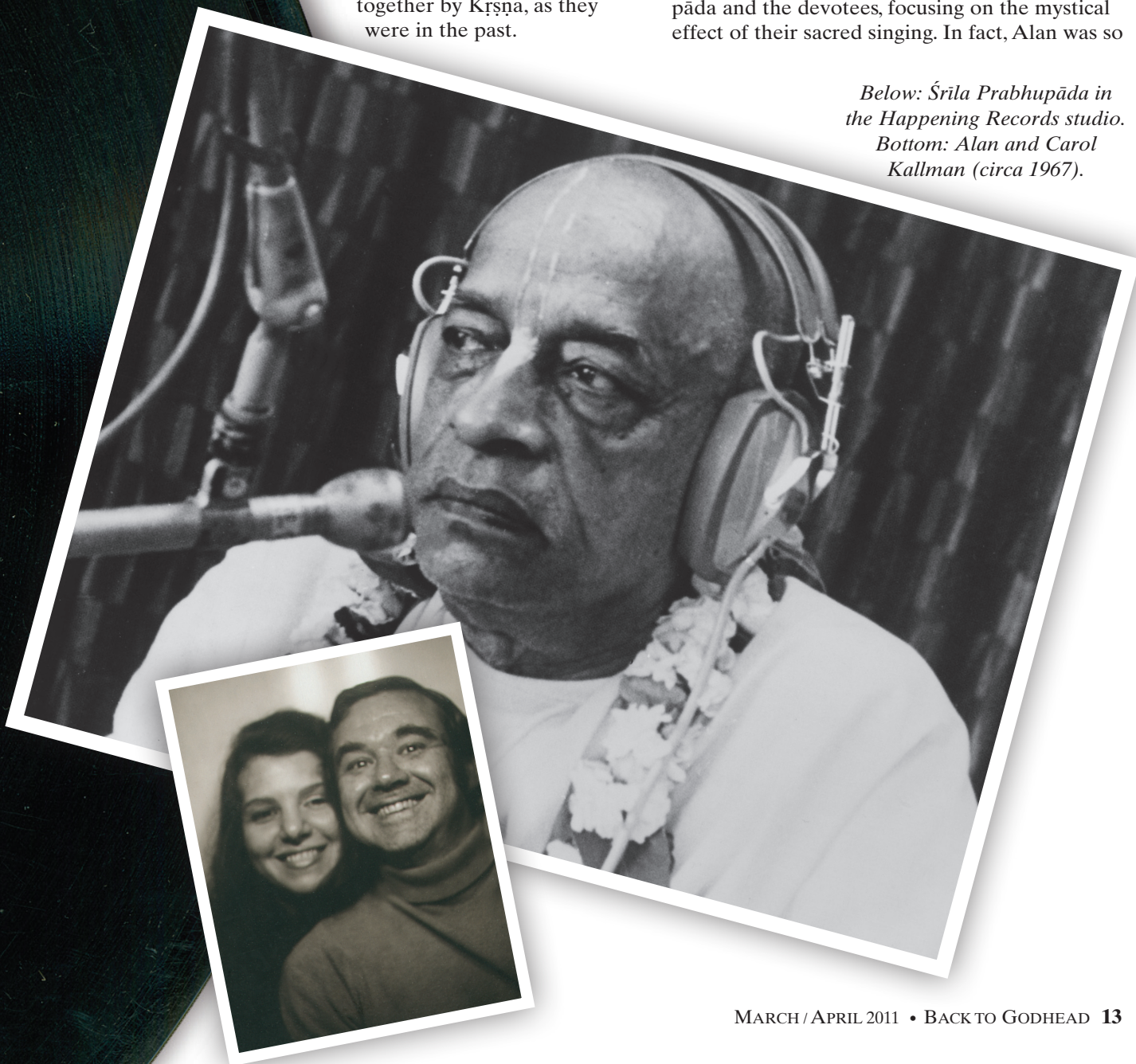
THE YEAR IS 1997, and Brahmānanda Dāsa, one of Śrīla Prabhupāda's earliest disciples, is driving through a residential area in Miami Beach. He momentarily halts at a stop sign in his big van, which has a "Hare Krishna" sticker on its rear bumper. Conspicuously, a car follows slowly from behind. As it pulls up, the person in the passenger seat, a middle-aged woman, asks, "Brahmānanda?" She is Carol Kallman. Driving the car is her husband, Alan. Together, they had produced Śrīla Prabhupāda's first album, "Krishna Consciousness," some thirty years earlier. Before any of Prabhupāda's books were available for distribution, there was only this record album, and Brahmānanda and the Kallmans were at the heart of it. Now, seemingly by happenstance, they would meet again, brought together by Kṛṣṇa, as they were in the past.

The Music Business

Neither Śrīla Prabhupāda nor the devotees were trying to procure a record deal. For decades, Śrīla Prabhupāda saw printing books as the mainstay of his mission, a vision bequeathed to him by his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: "If you get any money, print books!" And further, "Preach in the English language." This was the mandate Prabhupāda's teacher had given him as far back as 1922, upon their first meeting.

But during New York's cold November of 1966, Alan Kallman, a longtime record producer, happened to read an article in the hip downtown paper *The East Village Other*. He learned that the Hare Kṛṣṇa movement, new to the West, was an age-old tradition in India. The article introduced the world—and Alan—to Śrīla Prabhupāda and the devotees, focusing on the mystical effect of their sacred singing. In fact, Alan was so

*Below: Śrīla Prabhupāda in the Happening Records studio.
Bottom: Alan and Carol Kallman (circa 1967).*



intrigued by the article that he and his wife went down to see the devotees in Tompkins Square Park, where they witnessed for the first time *kir-tana*, call-and-response chanting, especially of the Hare Kṛṣṇa *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

"I heard the chant and I gasped," describes Alan. "It was vibrant, from another realm. It gave me a strange feeling of something magical. This had to be my next record, I thought."

Alan had owned Ribbon Records in the late 50s and early 60s, producing mainly rock-and-roll material, but the label didn't have any hits. By the mid 60s, the company morphed into Pixi Records, which faired only slightly better. However, he enjoyed some modicum of success with his third venture: Happening Records. He used the label to produce a few spoken-word records,

giving an audible forum to people like Timothy Leary, Malcolm X, and Mark Lane, who at the time was quite vocal in his theories about "the Kennedy assassination." Happening Records was a novel approach in the recording industry, and people were quickly catching on.

Alan carefully considered what he had read about the Hare Kṛṣṇa devotees, especially about Prabhupāda, and concluded that they would be ideal for his new strategy in recording: They would chant and then explain the philosophy behind the chant. This, he knew, would play into his spoken-word technique like a charm.

After a discussion with a few business partners, he decided to drop by 26 Second Avenue in New York City, the first Hare Kṛṣṇa temple, to propose his idea to Prabhupāda. Carol, his



Front and back of album sleeve.



"I heard the chant and I gasped," describes Alan. "It was vibrant, from another realm. It gave me a strange feeling of something magical. This had to be my next record, I thought."

**HAPPENING
RECORDS**

KRISHNA CONSCIOUSNESS

CA-2210
(474-B)
33 1/3 RPM

SIDE B
UNDER THE PERSONAL
SUPERVISION OF
MAX LERNER

1. ADDRESS OF
SWAMI A. C. BHAKTIVEDANTA
2. CHANT TO THE MERCY
OF THE SPIRITUAL MASTER

A, HARE HARE.

oga for a New Age

contains two prayer
anta, sung in prais
piritual master, S
ta Saraswati. Th
al world to a grea
ual master to the
guish it.

danta was born
cutta, India, in
Indian univer
ung business
his spiritual
Siddhanta
arture from
ami Bhakti
ne respon
ent to the
ly there
is estab
number
ambi
olume
f the
ress.
of a
or
the
est
ly
o
l

wife, called to make an appointment and got Brahmānanda on the phone. After she briefly described their plan, Prabhupāda's young disciple agreed that it was a good idea and made an appointment for them to meet with Prabhupāda the next day.

Meeting Śrīla Prabhupāda

"We went in to meet this guru," says Carol, "and I didn't know what to expect. But Prabhupāda was delightful, charming. Alan told him the plan to make a recording of the chant along with explanation, to fit in with the spoken-word concept, and Prabhupāda loved it. He got

to Brahmānanda to approach the young man with the drum and bring it to him, which he does. In a few moments, immersed in the *kīrtana*, Prabhupāda is playing like a master musician, and the devotees are enthralled—this is a side of their guru they had not seen before.

"We must have this drum for tomorrow's recording," says Prabhupāda, and Brahmānanda convinces the instrument's owner to leave it with them for the recording session.

The next day, the devotees make their way up to Bell Tone Studios, on 51st Street and Broadway, directly across from Colony Records, then a popular retail outlet for record albums.

comments, noting the sophistication with which technology could be used for degradation and darkness. Finally, we came upon a huge Camel cigarette billboard, with real smoke blowing from a man's mouth. He said that this particular area was the world's center for sense gratification.

At one point, a matronly lady, who seemed drunk, bumped into him, and she turned around and said, "Who are you?" He just answered, "I'm a Hindu monk." He smiled at her and we walked on. She wouldn't have understood that he was a Vaiṣṇava, coming from a non-sectarian spiritual tradition, so he just said something she could understand, something within her radar.

"I had recorded a lot of people in my time, but Prabhupāda was especially captivating, infectious. He was born to do this."

Recording Spiritual Sound

They return to the studio ready to record. Prabhupāda sits on a mat in the center, accommodating the engineers who arrange the microphones and assign each devotee a place to set up according to

his or her particular instrument. They want only two pairs of *karatālas* but approve the pair of rhythm sticks and several other instruments the devotees have brought. They also want some devotees to clap, to give the recording a live sound.

"We started recording immediately," says Alan, "and Prabhupāda burst into the Hare Kṛṣṇa chant—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. His tone was exotic, deep, and mesmerizing. I had recorded a lot of people in my time, professional singers and so on. But Prabhupāda was especially captivating, infectious. He was born to do this.

"Prabhupāda did about six different songs, traditional stuff from his lineage, but most of it didn't make it on the album. The tapes are lying around in a studio archives somewhere. Great stuff. We were mainly interested in the Hare Kṛṣṇa chant, though, which was becoming popular at the time."

Rupānuga Dāsa shares some further details of the recording session:

so excited. He explained that the chanting is important but that the philosophy behind the chanting is equally important, so he would be happy to do both on the album. I'll never forget what he said after that: 'The most important thing you can do for Kṛṣṇa, or God, is to share His name with others.' He told us that Kṛṣṇa and His name are spiritually equal, the same, and that that's why the chanting is so effective. So he was really into making the album, which made Alan very happy, of course!"

Interestingly, the night before the recording session, scheduled for two weeks after this initial meeting, in December, a guest walks in to 26 Second Avenue with a wooden percussive instrument resembling a *mṛdaṅga*, the two-headed clay drum used in Vaiṣṇava *kīrtanas*. Although common at Hare Kṛṣṇa temples today, at the time it was unknown among Prabhupāda's followers.

As the *kīrtana* is about to begin, Prabhupāda notices it from his dais. His eyes open wide, and he gestures

"Bell Tone was a hot studio," says Alan, "very much in demand at the time."

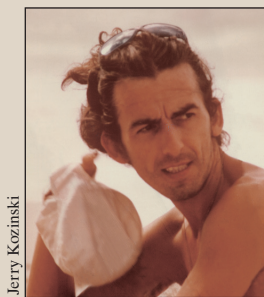
Rupānuga Dāsa remembers going with Prabhupāda and the devotees to the studio.

"We took my old Volkswagen camper," he says, "with Prabhupāda and some others. There must have been another car, too, or some devotees probably went up there by subway. It was a really cold day, and we couldn't go in right away. We had to wait in the lobby for a long time."

Little Anthony and the Imperials, a major rock and roll group at the time, is recording and given precedence because of their celebrity. Since they will exceed their expected time limit by over an hour, Prabhupāda decides to go for a walk with the devotees while they wait. The entire troupe journeys to nearby Times Square, in the 42nd Street area. Brahmānanda reminisces:

Prabhupāda would point to various things in the Times Square area and make philosophical

George Harrison Remembers



Jerry Kozinski

“I bought the Hare Kṛṣṇa record in 1968 and John Lennon and I listened to it. I remember we sang the Hare Kṛṣṇa mantra for days, John and I, with ukulele banjos, sailing through the Greek Islands chanting. Like six hours we sang, because we couldn’t stop chanting once we got going. As soon as we stopped chanting, it was like the lights went out. It went on to the point where our jaws were aching, singing the Hare Kṛṣṇa mantra over and over and over and over and over. We felt exalted; it was a very happy time for us.”

“I used to sing the Hare Kṛṣṇa mantra long before I met any of the devotees or long before I met Prabhupāda, because I had his first record then for at least two years. When you’re open to something it’s like being a beacon, and you attract it. From the first time I heard the Hare Kṛṣṇa chanting, it was like a door opened somewhere in my subconscious, maybe from some previous life.”

—Excerpts from a 1982 interview by Mukunda Swami, which appears in the book *Chant and Be Happy*

A man came around to check the instruments, to see how the microphones would pick them up and what the sound quality was like. I played two bells that sort of sounded like *karatālas*; Hayagrīva was playing tambura; Rāyarāma played those South American wooden sticks; Kīrtanānanda played the harmonium, loaned to us by Allen Ginsberg, but he just pumped the bellows—he really didn’t know how to play; and Prabhupāda played that two-headed Indian drum, so incredibly. There were some others too. I remember Brahmānanda was clapping too loud, so an engineer came in to adjust the volume.

We just kept playing, following Prabhupāda’s lead. When we went overtime, Kallman, from the engineer booth, waved his hand to indicate that we should start wrapping it up. So Prabhupāda saw that and started going faster.

Satsvarūpa Dāsa Goswami gives further details in his *Śrīla Prabhupāda-līlāmṛta*:

Alan came out of the studio: “It was great, Swami. Great. Would you like to just go right ahead and read the address now? Or are you too tired?” With polite concern, pale, befreckled Alan Kallman

peered through his thick glasses at Prabhupāda, who appeared tired, but he replied, “No, I am not tired.” Then the devotees sat back in the studio to watch and listen as Prabhupāda read his prepared statement. After reading it, the producer tells Śrīla Prabhupāda that they have about ten more minutes on side two to fill. He again asks Śrīla Prabhupāda if he is tired. Prabhupāda says that he isn’t and they start to chant again. This time he sang what was titled on the album as “Chant to the Mercy of the Spiritual Master.” We know it as “The Samsāra Prayers.”

After the song, which was done in one take, Śrīla Prabhupāda said, “Now we are tired.” The night was over. However, as the studio engineer replayed the take, Śrīla Prabhupāda stood up and started to dance to the song the devotees and he had just recorded.

“Now you have made your best record,” Prabhupāda told Mr. Kallman as he left the studio for the freezing Manhattan evening. Prabhupāda got into the front seat of the Volkswagen bus while “The Hare Kṛṣṇa Chanters” climbed into the back with their instruments, and Rupanuga drove them back home, back to the Lower East Side.

Launching Book Distribution

This record was in fact the beginning of widespread book distribution in the West. Although Prabhupāda had brought a trunk-load of his initial copies of the *Śrīmad-Bhāgavatam* from India, he sold them early on when the movement was just starting out. He had also brought copies of a small book (*Easy Journey to Other Planets*) and several pamphlets, but not enough for wide-scale distribution, which is what he wanted.

It was this album that was sent to Macmillan Publishing Company (see BTG, May/June 2008), leading to a publishing deal that resulted in *Bhagavad-gītā As It Is*. Further, George Harrison procured a copy early on and contacted Alan to find out about the copyright, so he could use the *mahā-mantra* on Apple’s Radha-Krishna Temple album and eventually in his own song “My Sweet Lord.” George later met the devotees and Prabhupāda in London, and he wrote the preface to Prabhupāda’s book *Kṛṣṇa: The Supreme Personality of Godhead*, one of Prabhupāda’s first four books—all released after the Happening album. (The other three: *Īsopaniṣad*, *The Nectar of Devotion*, and *Teachings of Lord Caitanya*.) Indeed, because of the work of Alan and Carol Kallman—spurred on by the grace of Śrīla Prabhupāda—the Hare Kṛṣṇa *mahā-mantra* was heard on radio stations and TV shows and read in popular media around the world before massive book distribution engulfed ISKCON and everyone else. ❁

Satyaṛāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor. He has written over twenty books on Kṛṣṇa consciousness and lives near New York City.

For this article the author is indebted to Satsvarūpa Dāsa Goswami’s Śrīla Prabhupāda-līlāmṛta; Hayagrīva Dāsa’s Hare Krishna Explosion; and personal interviews with Brahmānanda Dāsa, Rupanuga Dāsa, and Alan and Carol Kallman.





Main photo: ©Zenon | iStockphoto.com, Collage: Yamatāja Dāsa

Transform Your Workplace Into the Spiritual World

No place in the material world is ideal for remembering Kṛṣṇa, but we can do things to improve our spiritual environment no matter where we are.

By Mahātmā Dāsa

RECENTLY, I was at a Kṛṣṇa conscious program in Tennessee where a devotee said that environment is more powerful than willpower. He later told me that he felt the environment at his workplace was not conducive to being Kṛṣṇa conscious. Kṛṣṇa consciousness was a natural practice in his home, but not at work.

After speaking with him, I thought about his point further and considered it an important topic to address. In this article I'll discuss environment versus willpower and how this relates to the workplace.

What's the Ideal Environment?

Let's start with the good news: We can be Kṛṣṇa conscious anywhere.

Now here's the bad news: There really isn't an ideal environment for being Kṛṣṇa conscious.

I hear you saying, “How can you say that? What about the temple? What about Vrindavan and Mayapur? What about a Rathayātrā festival?”

Yes, those would seem to be ideal environments for developing Kṛṣṇa consciousness. But let me ask you a question: Does everyone who goes to Vrindavan, or a temple, or a Rathayātrā become Kṛṣṇa conscious? Many people do, but one can fall into *māyā*, illusion, even in the Lord’s personal presence.

The panacea of this age of darkness (Kali-yuga) is the *mahā-mantra*. Chanting Hare Kṛṣṇa is the *yuga-dharma*, the recommended religious practice for this age. The

environment, one can still choose to forget Kṛṣṇa.

Prahlāda Mahārāja was in the exact opposite situation. He was born into an environment far less conducive to Kṛṣṇa consciousness than any place you or I will ever be in. Prahlāda’s atheistic father sent Prahlāda to an atheistic school with the intention of training him to be a first-class atheist. Yet Prahlāda remained completely Kṛṣṇa conscious.

Although environment does affect you, environment alone doesn’t determine how Kṛṣṇa conscious you will or won’t be. What determines that?

You do.

Be open to the possibility that you can be more Kṛṣṇa conscious than you might think while being in an environment that is not “ideal,” or possibly even “hostile.” In other words, you can be more Kṛṣṇa conscious at work than you think.

After all, Kṛṣṇa is only a thought away.

Do You See What I See?

When I used to distribute Prabhupāda’s books, one meditation that inspired me most was to see everyone as devotees—devotees who had somehow forgotten they were devotees. I would see the little spark of a devotee in them, the spark that was

buried under lifetimes of ignorance.

As long as I saw that spark, I could relate to them in a much more Kṛṣṇa conscious way than I normally would.

I’d like you to try this. Tomorrow, see

everyone you come in contact with as a devotee who simply has forgotten that he or she is a devotee. If you do this, your whole day is going to be blissfully Kṛṣṇa conscious.

When we change the way we look at people and things, the people and things we look at change.

A variation of this is to practice seeing everyone as a spiritual being, or to practice seeing Kṛṣṇa in the heart of everyone. Don’t see man, woman, white, or black. If we remember to see everyone as a soul, and to see Kṛṣṇa in everyone and in everything, we’ll be Kṛṣṇa conscious at every moment.

Kṛṣṇa is everywhere, even in the pages you are reading right now. Prabhupāda says that when we see Kṛṣṇa everywhere, we will be completely Kṛṣṇa conscious, just by seeing.

You can also consider how the modes of nature are working. For example, when someone is angry, you can envision that person as a puppet being pulled by the mode of passion (described in Chapter Fourteen of the *Bhagavad-gītā*).

Be open to the possibility that you can be more Kṛṣṇa conscious than you might think while being in an environment that is not “ideal.”

Vedas tell us that in this age, chanting the *mahā-mantra* is the best way to be God conscious or Kṛṣṇa conscious.

Does everyone who chants Hare Kṛṣṇa become Kṛṣṇa conscious? The impersonalists don’t. They chant to become one with Kṛṣṇa. I would be embarrassed to tell you how many rounds on my beads I have chanted in my life and not even thought of Kṛṣṇa, while His name was continuously coming from my lips.

“Well,” you say, “at least you are chanting, and that will protect you from *māyā*.” Kṛṣṇa is there in His name, and yet my mind is off somewhere in *māyā* land. Therefore, the reality is, I am not chanting attentively, nor am I thinking of Kṛṣṇa.

And that’s not ideal.

Lord Caitanya’s servant Kālā Kṛṣṇadāsa was lured away by gypsies while traveling with the Lord. If traveling with Lord Caitanya isn’t an ideal environment, I don’t know what is. It doesn’t get much better than that. But even in that “ideal”

Check Your Beliefs

Have you ever felt you can’t be Kṛṣṇa conscious at work or in a particular situation?

If so, look to see if this idea is based on the belief that to be Kṛṣṇa conscious, you need the “proper” or “ideal” environment. If this is your belief and work doesn’t fall into what you consider the proper environment, you will most likely resign yourself to the idea that your day at work is not going to be a Kṛṣṇa conscious experience.

If this is how you feel, your beliefs need to change for you to be more Kṛṣṇa conscious at work.

Let me ask you another question: If you think you can’t be Kṛṣṇa conscious at work, what happens? I would assume you don’t really try to be Kṛṣṇa conscious at work because, as you already know, you can’t. As soon as you say, “I can only be Kṛṣṇa consciousness in a favorable environment,” you create a self-fulfilling prophecy and limit your ability to always think of Kṛṣṇa.

When I was distributing Prabhupāda's books and someone became upset with me for offering him a book, Kṛṣṇa often allowed me to see things exactly in this way. Consequently, I didn't feel hurt or think that this soul is a bad person. I realized that the mode of passion is forcing this person to helplessly become angry. I also felt some compassion for him, thinking how miserable this person must be to become so easily upset.

Every day, you can make an effort to see the world from a Kṛṣṇa conscious perspective, as in the examples mentioned above. Seeing through the eyes of the scriptures (*śāstra-cakṣuḥ*) is recommended for seeing Kṛṣṇa everywhere. If you practice seeing through the eyes of the scriptures, you'll have a completely Kṛṣṇa conscious day at work, or wherever you go.

Rise to the Challenge

The workplace can offer us the opportunity to practice qualities such as tolerance, discipline, forgiveness, kindness, and empathy. You can consider and reflect upon how an advanced devotee would behave if he or she were working at your job. How would a devotee you look up to react to the challenges, problems, anxieties, and stress you experience in the work environment?

What's for Lunch

What else could you do? You could distribute *prasādam*. Bring a few extra things for your coworkers to eat at lunch, things you think they would especially like. This will give you an opportunity to explain why you are a vegetarian and what *prasādam* is. Prabhupāda introduced *prasādam* as the "secret weapon" for giving people Kṛṣṇa. You could also bring flowers, garlands, or scents from your altar or the temple.

Give Kṛṣṇa, Get Kṛṣṇa

Śrīla Prabhupāda says that one of the best ways to be Kṛṣṇa conscious

is to give Kṛṣṇa to others.

Prabhupāda once wrote me that the more we give Kṛṣṇa consciousness, the more we become Kṛṣṇa conscious. Kṛṣṇadāsa Kavirāja explains this idea in the *Caitanya-caritāmṛta*. He writes that as the devotees distributed the fruits of Kṛṣṇa consciousness, they tasted those fruits more and more.

When you give Kṛṣṇa, you get Kṛṣṇa.

In 1970, I was traveling and distributing Prabhupāda's books. This was the first time big books were ever distributed in large quantities in ISKCON. We wrote Śrīla Prabhupāda with the news, and he replied, "This is the symptom of an advanced devotee; he takes every opportunity to spread Kṛṣṇa consciousness."

Prabhupāda says that we should

strain our brain to spread Kṛṣṇa consciousness. Why not discover what opportunities exist at work to give people Kṛṣṇa consciousness? Christians all over the world do this. Why shouldn't we?

Some More Ideas

Here are a few more things you might want to try if you believe the atmosphere at work lends itself to these suggestions.

Every week you could print out a verse or a saying from our scriptures and put it somewhere on your desk that is visible to others (perhaps frame it as well). This might stir up some interest and cause people to ask you questions about your beliefs.

(please turn to page 58)



60



ONLY
\$19.95

years

of Back to Godhead magazine

NOW AVAILABLE ON DVD!

- Includes every issue from 1944 to 2004
- View over 14,000 pages from 342 issues as Adobe PDF files
- Index of magazine covers
- Index of over 3,000 articles
- Index of authors
- Do word and string searches
- 1 double-sided DVD-ROM disk with over 6 GBs of information
- Compatible with both PC and Mac










Order online at www.Krishna.com/store, or call 800-800-3284

Artificial Life? Why Not REAL LIFE?

Even from a scientific perspective—what to speak of a spiritual one—there's more to life than DNA.

By Caitanya Carāṇa Dāsa
and Aja Govinda Dāsa

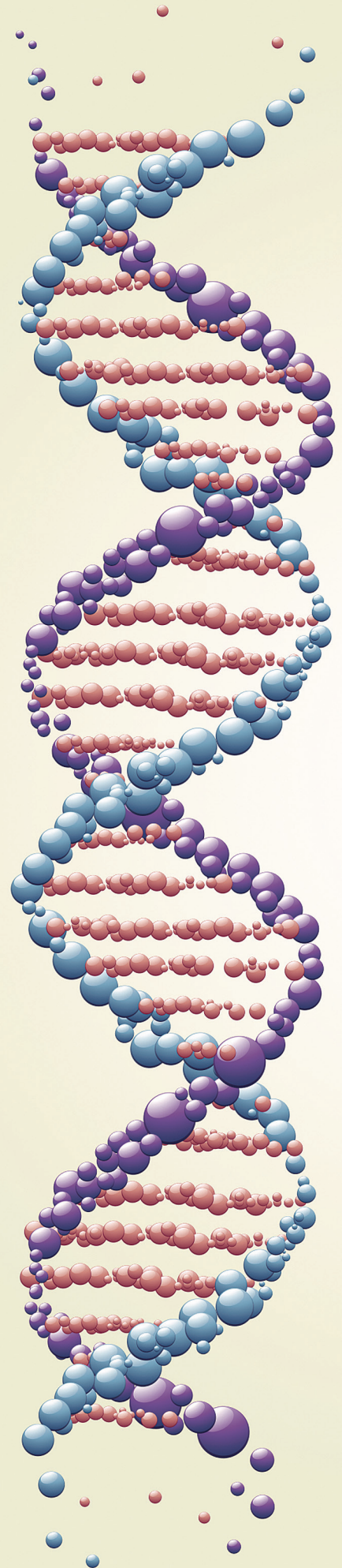
SCIENTISTS CREATE artificial life,” declared newspaper headlines around the world in May 2010. Genome pioneer J. Craig Venter, the man behind the sensation, claimed, “This is a philosophical advance as much as a technical advance.”

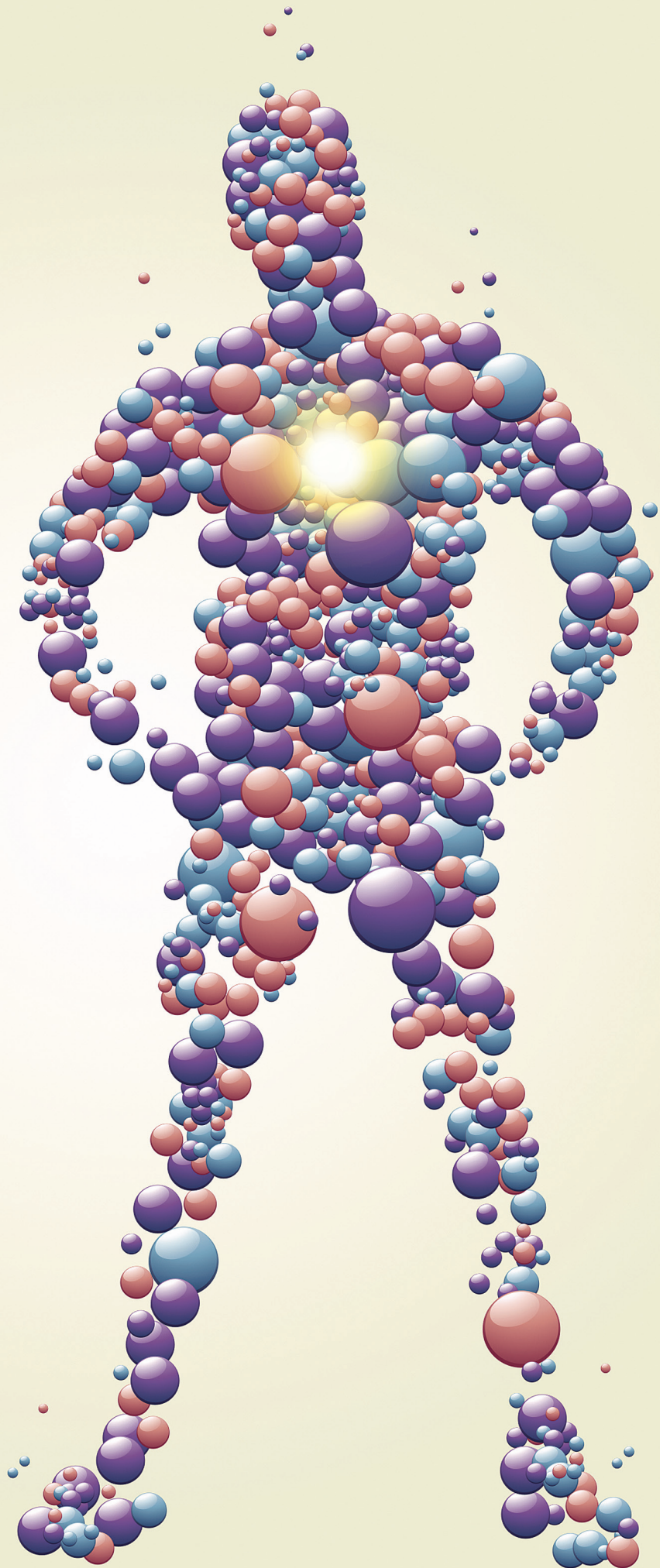
What exactly did Venter do? He:

1. Determined the sequence of the DNA in one of the world's simplest bacteria,
2. Synthesized a copy of that DNA from components sold by a biological supply company,
3. Replaced the natural DNA in a living bacterial cell with this synthetic DNA. [See the sidebar “What Is DNA?”]

Venter, like many modern sci-

entists, believes in reductionism, the idea that all the features of a complex system can be explained in terms of (“reduced” down to) the properties of its simple components. Reductionist biologists hold that a living organism is like a computer: Just as the capacities of the computer can be explained in terms of the capacities of its components, the characteristics, traits, and behaviors of living organisms can be explained in terms of their components, going down ultimately to their genes. As Oxford biologist Richard Dawkins noted, “The machine code of the genes is uncannily computer-like.” Applying the computer analogy to Venter's experiment, we can say





that Venter has certainly not created the complete computer. What he has done—introducing a new genetic sequence within an existing living organism—is like replacing one chip within an existing computer with another chip. So, even from this reductionist viewpoint, he has not created life. That's why Caltech biologist and Nobel laureate David Baltimore pointed out that Venter has “overplayed the importance” of his results; he “has not created life, only mimicked it.”

What if scientists someday use the biochemical components to create the entire cell? Would that amount to creating life? No, because that would just be like making the computer, not the person who would use the computer. Although reductionist scientists would have us believe that there is no such “person” and that life is just a product of biochemicals, living systems behave in ways fundamentally and inexplicably different from nonliving objects. Nonliving objects are created, deteriorate over time, and eventually meet with destruction. Living systems exhibit three additional features: maintenance, growth, and reproduction. A living human hand, if cut, can clot and heal itself; the most state-of-the-art artificial hand, if cut, cannot. The simplest unicellular organism can grow; the most sophisticated computer cannot. The most primitive living systems can reproduce; even the most advanced robots cannot.

No wonder Boston University bioengineer James Collins candidly admitted, “Scientists don’t know enough about biology to create life.”

The Program of Life

Eminent Oxford biologist Denis Noble, renowned for his contributions to physiology, has analyzed what is amiss in the reductionist portrayal of life. In his book *The Music of Life*, Noble points out an important problem with the

notion of DNA as the “program or blueprint of life.” This notion that exalts DNA as the super-agent behind life is implicit in the current claims about creation of artificial life. Noble explains that the DNA is more like a database than a program; in computer terminology, a database refers to an organized storage of data, whereas a program refers to a list of executable instructions that achieve a specific objective. The DNA contains data only, but this data is useless unless it is read by “gene expression” cellular machinery that executes the “program of life” to build proteins. The

entists observing this scene might trace the cause of the tears back to the speaker system, to the CD player, to the CD, to the particular track being played. By their empirical scientific method, they hastily reason that digital information encoded in the CD track being played caused the music and the subsequent tears. We know better—the music does not originate from the digital data on the CD but from the musicians who recorded it onto the CD. And factors such as the listener’s memories attached to the song, and not the CD track itself, caused the emotions and

that DNA is neither life nor the absolute cause of life, just as the CD music track is neither the music nor the primal cause of the music. Life is thus like music; neither can be reduced down to codes—biological or digital. Music does not originate from or depend on a digital media, such as a CD, and life does not originate from or depend on the biological media of DNA.

Life’s Origin

Then where does life originate? Just as music can only originate from a musician, life can only originate from a living person. That living person, according to the *Vedas*, is the spirit soul. The *Bhagavad-gītā* (2.17) explains that the soul is an irreducible eternal unit of consciousness. When the soul enters

DNA is neither life nor the absolute cause of life, just as the CD music track is neither the music nor the primal cause of the music.

database-like role of DNA is evident from the fact that the same gene sequence code of the DNA can be converted to different proteins according to the needs of the particular cell it is in. Therefore, the genes do not determine all the functions of the cell, but are simply templates interpreted into differently functioning and distinct proteins depending on the environment and need of the cell. To complete the computer analogy, then, the cell is a computer, the cell nucleus is the controller (the control unit that manages the operation of the cell), DNA is the database that contains genetic memory data, protein production is the program (the biological tasks to be completed to build proteins), the gene expression mechanism is the processing unit, and proteins are the output.

The Music of Life

Noble illustrates the limitation of the reductionist view by another intriguing analogy. Let us say a person relaxes at home by playing a music CD. Upon hearing the music, the person sheds tears. Alien sci-

subsequent tears. The music is independent of the CD, which is only one of the various forms of media that allow the music to be stored and replayed. The DNA-mania (a term coined by French philosopher Andre Pichot) of gene-centered reductionists is similar to the aliens’ hasty reasoning. Just as the aliens jumped to the conclusion that the CD is the cause of the music and the tears, some geneticists jump to the conclusion that DNA is the cause of our life, emotions, etc. However, the CD is only a digital media for replaying sounds. Similarly, DNA is only a biological media for recreating proteins used in cells. The CD cannot be considered music, and DNA cannot be considered life. They are both storage media, one digital, the other biological. As the CD is useless without the CD player, the DNA is useless without the cellular machinery that copies and converts the DNA into proteins.

Although some scientists like Richard Dawkins would have us believe that DNA is the cause of life, others like Denis Noble have the more rational understanding

a biological medium such as our body, the body acquires apparent life. Just as a living person is necessary to play the CD in the CD player, the soul is necessary for the dead inert cellular machinery to read the DNA genetic code and run the biochemical processes that animate the cell. The soul is the cause of maintenance, growth, and reproduction, the features of living systems that defy reductionist explanation. The *Gītā* (2.25) explains that the soul is “invisible and inconceivable,” implying that our senses and sense-created instruments cannot detect its presence.

The *Gītā* (13.33–34) also points out that the soul remains distinct from the body it animates, just as the sun is distinct from the space it illuminates. So, when a part of the body changes, the soul remains unchanged, just as when a component in a computer is changed, the computer user remains unchanged. Thus, in Venter’s experiment the soul animating the bacteria remained unchanged when the DNA within that bacteria was changed.

Reductionist philosophers object to the existence of any nonmaterial spirit animating the body because they hold that spirit, being fundamentally different from matter, cannot influence matter. The *Gītā* agrees that the spirit soul can't directly influence matter, but asserts that the Supreme Spirit, being the controller of both matter and spirit, can. The *Gītā* (13.23) explains that spirit interacts with matter through the agency of the Supersoul, an expansion of God who pervades matter.

In this connection, it is pertinent to note that Cambridge-educated researcher Stephen Meyer, in his book *Signature in the Cell*, describes how attempts of reductionist scientists to explain life in biological terms has paradoxically ended up showing the need for intelligence as the cause of life. For example, computer algorithms that attempted to simulate genetic information by random symbol generation achieved modest success only when they were intelligently directed toward a

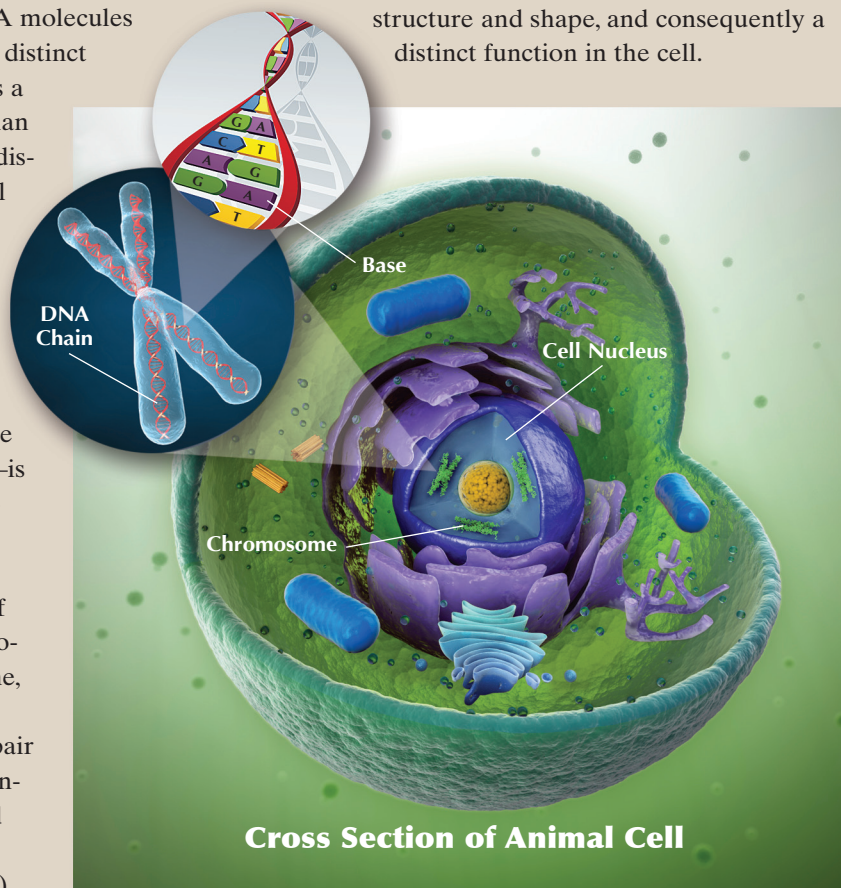
chosen target sequence. Thus, far from proving the efficacy of randomness, they ended up proving the necessity of intelligence in generating genetic information. Could the same apply in Venter's case? Intelligent scientists working for decades with funding running into millions were able to synthesize only one of the simplest DNAs. What does that say about the intelligence required to synthesize DNAs as complex as the human genome? Author George Sim Johnson points out, "Human

What Is DNA?

DNA (deoxyribonucleic acid) is a biopolymer, or a large molecule composed of smaller molecules (structures of atoms bonded together) that is produced by living organisms and is necessary for the development and functioning of every living cell. The shape of the DNA molecule is a double helix, resembling a spiral staircase. In the nucleus of each living cell are various threadlike DNA molecules known as chromosomes. (Each distinct chromosome in the nucleus has a duplicate. So, for example, human cells, which have twenty-three distinct chromosomes, have a total of forty-six in each nucleus.)

Each chromosome is made up of sections called genes, which are biological units of heredity passed down from parent to offspring. The complete sequence of DNA—all the genes in all the chromosomes—is known as the genome and contains a few billion nucleobases (molecules that form the structural units or building blocks of DNA). The four types of nucleobases in DNA (adenine, guanine, thymine, and cytosine) act like the letters of an alphabet and pair together to form specific sequences to encode information used for building proteins (chemical compounds used by living cells).

The actual production of proteins is done by "gene expression" machinery within the cell that makes copies of the DNA and uses the information therein to arrange amino acids (the building blocks of proteins) into the sequence and structure required for the protein under production. Each different gene results in a protein with a distinct structure and shape, and consequently a distinct function in the cell.



All artwork from istockphoto.com—Cell: © Andrzej Wojcicki; DNA chain: © creative studios; Base: © Mark Stay

DNA contains more organized information than the *Encyclopaedia Britannica*. If the full text of the encyclopedia were to arrive in computer code from outer space, most people would regard it as proof of the existence of extraterrestrial intelligence.” Obviously, then, the organized information in the DNA can be regarded as proof of a magnificent designing intelligence, as Meyer persuasively established in his book. This echoes the *Gītā* (9.10), which states that material nature works under God’s supervision.

suicide. Concerned with the health hazards associated with GM food, the European Union has banned its use. Nongovernment organizations are trying to curb GM food in other parts of the world.

What are the possible dangers of “artificial life” research? Genome manipulation of the kind done by Venter can lead to the development of medicine-resistant variants of disease-producing microbes, which could trigger a pandemic. The genome Venter synthesized was copied from a natural bacterium that infects goats. He claims

Virtual Reality, explains how our entire present existence is like a computer simulation, a virtual reality. So as spiritual beings, the material existence that we are currently leading is itself an artificial life. From that perspective, the attempt to create artificial life within an artificial life is little more than an artifice. The alternative to such artifices is the spiritual technology described in the *Gītā* that can enable us to progress from our current artificial life to our real life as eternal beings. If the energy spent on creating artificial life were directed to cultivate spiritual knowledge and practice, humanity would make quantum leaps in its understanding of life. The scientific establishment may or may not do this, but

each of us individually can. Then we will no longer be taken in by overhyped reports about artificial life, because we will be constantly experiencing and relishing the meaning of real life—and will want to share that with everyone. ☸

Aja Govinda Dāsa is a disciple of His Holiness Hanumatpreśaka Swami and a graduate researcher at the University of Oxford studying for a degree in biology. He is a regular author and speaker for the Bhaktivedanta Institute Science and Spiritual Quest conferences, and is a teacher at the Finland branch of the Bhaktivedanta College.

Caitanya Caraṇa Dāsa is a disciple of His Holiness Rādhānātha Swami. He holds a degree in electronic and telecommunications engineering and serves full time at ISKCON Pune. His free e-zine, “The Spiritual Scientist,” gives a scientific presentation of Kṛṣṇa consciousness. To subscribe, register at www.thespiritualscientist.com.

The “artificial life” news, by bringing to the forefront the age-old question of what life actually is, may prompt some soul-searching.

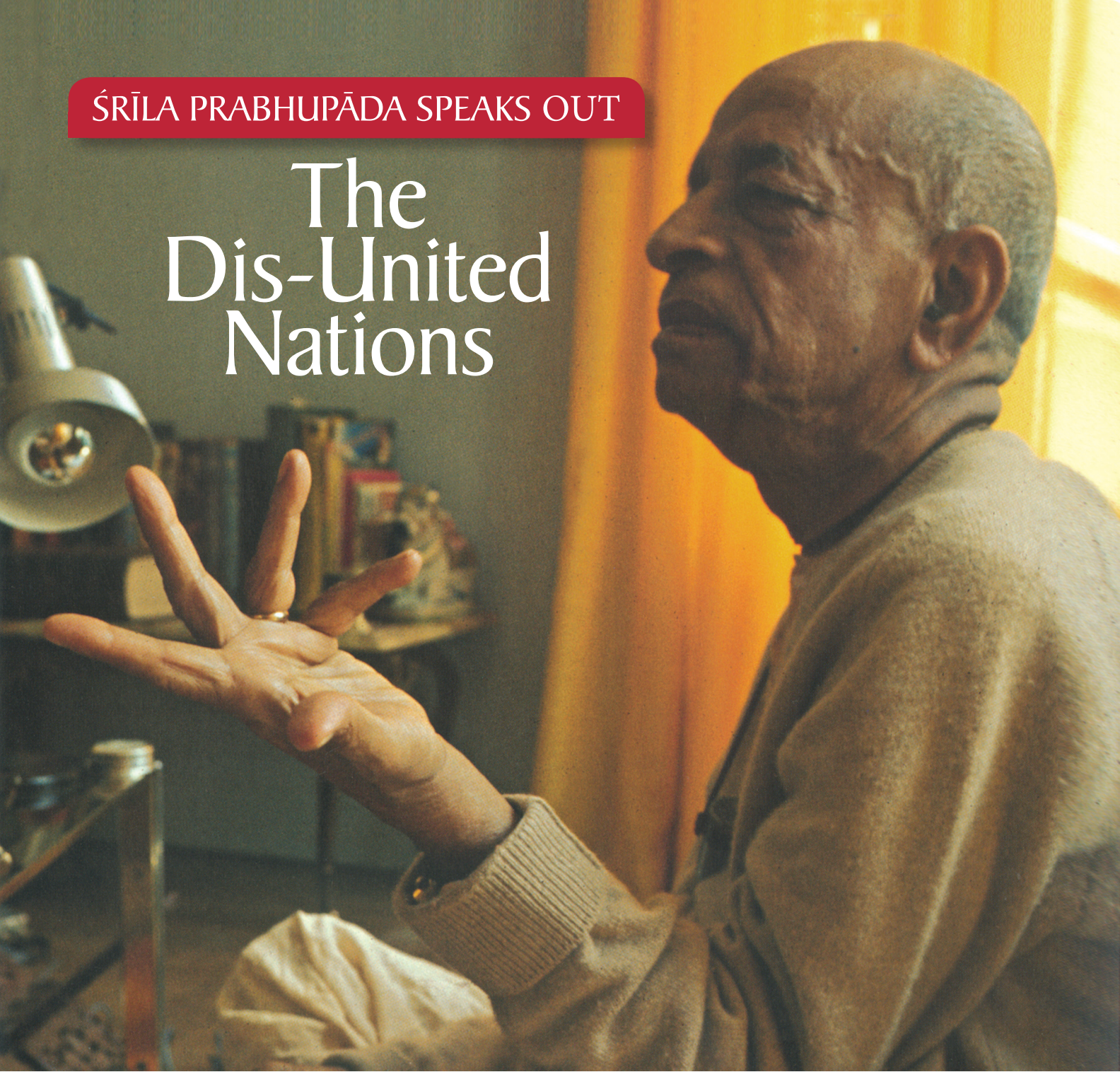
Playing God

Despite the attempt to play God by creating life, Venter has unwittingly played into the hands of God by providing evidence for His existence and intelligence. Historically, attempts to play God have repeatedly backfired. In new fields of research, scientists almost invariably promise future benefits, often sensational ones. However, the track record of such promises shows counterproductive, even devastating, consequences. In the field of genetic engineering itself, genetically modified (GM) food was advertised as the solution to world hunger, but it ended up causing starvation and death for hundreds of farmers in Maharashtra, India. These farmers were captivated by promises of pest-resistant seeds and high yields, but when the pests developed resistance to the seeds, the yields failed utterly. Moreover, because the GM seeds are designed to not give seeds, the farmers had no chance of a yield in the next season either. Afflicted by poverty, hunger, and hopelessness, multitudes of them committed

that before copying the DNA, he excised fourteen genes likely to be pathogenic, so that the new bacterium, even if it escaped, would be unlikely to harm goats. However, such measures might not be incorporated in future similar researches—either unintentionally or intentionally. Will we then see headlines of “artificial deaths,” deaths caused by human attempts at creating artificial life? While some may consider such a scenario unlikely and even unduly pessimistic, it is certainly a possibility. And perhaps contemplating the worst-case possibility is necessary to prevent it from becoming a reality.

Real Life

On a positive note, the “artificial life” news, by bringing to the forefront the age-old question of what life actually is, may prompt some soul-searching—at least figuratively and maybe even literally. Developing the computer analogy further, ISKCON scientist the late Dr. Richard L. Thompson (Sadāpūta Dāsa), in his book *Maya: The World as*



ŚRĪLA PRABHUPĀDA SPEAKS OUT

The Dis-United Nations

This conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Mr. P. Sharma, a former United Nations worker, took place in Paris in 1974.

Śrīla Prabhupāda: Suppose I ask the United Nations, as an organization, to explain the purpose of this cosmic manifestation. I am created a man, another is created an elephant, and another is created an ant. Why is this? The sun is rising on time,

the moon is rising on time, seasons are changing. What is the purpose behind all this?

Mr. Sharma: I think the United Nations would be at a loss to tell you.

Śrīla Prabhupāda: So, people have become very dull in spite of their so-called education.

Mr. Sharma: Oh, yes. Education today is merely book knowledge.

Śrīla Prabhupāda: Such so-called knowledge is described in *Śrīmad-*

Bhāgavatam as simply a waste of time. Although a person may execute his duties perfectly, if he doesn't understand the purpose of creation—if he doesn't awaken his Kṛṣṇa consciousness—then whatever he has done is simply a waste of time. So our point is that the United Nations is only wasting time.

Even from the practical point of view, they are unable to accomplish anything. The original idea was to stop war. But there have

been so many wars, and they cannot stop them. They call themselves the United Nations, but actually they are becoming dis-united more and more. According to the *Bhagavad-gītā*, if they actually want peace they must know that Lord Kṛṣṇa (the Supreme Personality of Godhead) is the supreme enjoyer (*bhoktā*), that He is the supreme proprietor (*sarvaloka-maheśvaram*), and that He is everyone's friend (*suhṛdaṁ sarva-bhūtānām*). When they know this, Kṛṣṇa says, then there will be peace. Otherwise, their big conferences in big offices will never be successful.

Mr. Sharma: That means everything belongs to God. That's the one fact they want to avoid.

Śrīla Prabhupāda: Yes, that is their nonsense. The United Nations is simply an association of the cheaters and the cheated. Someone wants to cheat, and someone is being cheated. That is our opinion. So how can an association of cheaters and cheated do any good for human society? They are cheaters. They do not know how to attain peace, but they are claiming that they will bring peace to the world. Therefore they are cheaters.

Mr. Sharma: Well, many people will say that the only things that matter are those that can be rationally

explained. Anything else is beyond reason.

Śrīla Prabhupāda: But our argument is quite reasonable. Everything in this room has been created. Isn't that so?

Mr. Sharma: Yes.

Śrīla Prabhupāda: The table has been created, the light has been created—everything has been created by someone. So how can you deny the fact that someone has created the whole universe? If you say it has come about automatically, that is rascaldom. Someone has created it. But who is that someone? We are not the creators. So we can understand that someone else has created this world. And then we have to ask. Who is the proprietor? Shall I be the proprietor or shall the creator be the proprietor?

Mr. Sharma: The creator, of course.

Śrīla Prabhupāda: So why are they claiming, "This is my country"?

Mr. Sharma: Are you saying that the United States, for instance, doesn't belong to the Americans?

Śrīla Prabhupāda: Yes. It doesn't belong to them. Yet these rascals are claiming, "This is mine. This is my flag." Therefore, they are all cheaters. And they are combining and trying to cheat others. The Americans are thinking, "How can I cheat the Russians?" And the Rus-

sians are thinking, "How can I cheat the Americans?" Is that civilization—to become cheaters and waste time in so-called conferences? Is that civilization?

Mr. Sharma: No, not at all.

Śrīla Prabhupāda: In America they cheated the red Indians. They got the land, and now they are claiming, "It is mine." Well, where did you get this land? You cheated the red Indians, and now you claim it is your land. All over the world this is going on. Napoleon thought, "France is mine." So, France is there, but where is Napoleon?

Where is he living now? In France or in hell or in heaven? There are so many places and so many forms of life. In this body, in this life, I may be working as a nationalist—as a Napoleon or as a Gandhi or as someone fighting in the United Nations. But as soon as this body is finished, I'll get another body. So the whole duration of my previous life is simply wasted.

Mr. Sharma: I see.

Śrīla Prabhupāda: Simply wasted. They are simply wasting time. They don't have perfect knowledge—simply some utopian ideas. And they are passing as advanced in civilization. They should know what the purpose of life is—what our relationship is with this cosmic manifestation. There must be a creator. So who is that creator? What is my relationship with Him? But they are neglecting all these things and still passing as world leaders.

Mr. Sharma: That's the worst kind of government. It seems that their standard is just as you've said: every nation for itself.

Śrīla Prabhupāda: But a human being can get out of this illusion. There is sufficient knowledge, especially in the Vedic literature. So why don't they take advantage of this knowledge and make their lives successful? That is my proposal. We are spreading this Kṛṣṇa consciousness movement only for this purpose. These people are missing the point and unnecessarily wasting their lives in illusion. So we are trying to save them—that is our Kṛṣṇa consciousness movement. ❀

How to Put BTG in Your Will

After providing for their families and loved ones, subscribers may want to put *Back to Godhead* in their wills, thus helping to assure the long-term future of this work. In the USA, bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.* You can give needed support for *Back to Godhead* by simply including the following words in your will: *I give, devise, and bequeath to Back to Godhead, 18024 NW 112th Blvd., Alachua, FL 32615 (insert amount being given here) to be used to support Back to Godhead and its related activities, including the Krishna.com website.*

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name BTG as a contingency beneficiary in the event someone named in your will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

*If you live outside the USA, check the estate tax laws for your country.

Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of the International Society for Krishna Consciousness.

KING UTTĀNAPĀDA'S PALACE

*Dhruva Mahārāja returns home from the forest to live
in his father's palace, a place of astonishing opulence.*

CANTO 4: CHAPTER 9

57 मृष्टचत्वररथ्याट्टमार्गं चन्दनचर्चितम्
लाजाक्षतैः पुष्पफलैस्तण्डुलैर्बलिभिर्युतम्

*mṛṣṭa-catvara-rathyāṭṭa-
mārgam candana-carcitam
lājākṣataiḥ puṣpa-phalais
taṇḍulair balibhir yutam*

mṛṣṭa—fully cleansed; *catvara*—quadrangles; *rathyā*—highways; *āṭṭa*—raised sitting places; *mārgam*—lanes; *candana*—with sandalwood; *carcitam*—sprinkled; *lāja*—with fried rice; *akṣataiḥ*—and barley; *puṣpa*—with flowers; *phalaiḥ*—and fruits; *taṇḍulaiḥ*—with rice; *bali-bhiḥ*—auspicious presentations; *yutam*—provided with.

All the quadrangles, lanes, and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and auspicious grains such as rice and barley, and flowers, fruits, and many other auspicious presentations were scattered all over the city.

58 ध्रुवाय पथि दृष्टाय तत्र तत्र पुरस्त्रियः
सिद्धार्थाक्षतदध्यम्बुदूर्वापुष्पफलानि च

59 उपजहप्रयुञ्जाना वात्सल्यादाशिषः सतीः
शृण्वंस्तद्वल्गुगीतानि प्राविशद्वनं पितुः

*dhruvāya pathi dṛṣṭāya
tatra tatra pura-striyaḥ
siddhārthākṣata-dadhy-ambu-
dūrvā-puṣpa-phalāni ca
upajahruḥ prayuñjānā
vātsalyād āśiṣaḥ satīḥ
śṛṇvaṁs tad-valgu-gītāni
prāviśad bhavanam pituḥ*

dhruvāya—on Dhruva; *pathi*—on the road; *dṛṣṭāya*—seen; *tatra tatra*—here and there; *pura-striyaḥ*—household ladies; *siddhārtha*—white mustard seed; *akṣata*—barley; *dadhi*—curd; *ambu*—water; *dūrvā*—newly grown grass; *puṣpa*—flowers; *phalāni*—fruits; *ca*—also; *upajahruḥ*—they showered; *prayuñjānāḥ*—uttering; *vātsalyāt*—out of affection; *āśiṣaḥ*—blessings; *satīḥ*—gentle ladies; *śṛṇvan*—hearing; *tat*—their; *valgu*—very pleasing; *gītāni*—songs; *prāviśat*—he entered; *bhavanam*—the palace; *pituḥ*—of his father.

Thus as Dhruva Mahārāja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits, and flowers. In this way Dhruva Mahārāja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.

60 महामणिव्रातमये स तस्मिन् भवनोत्तमे लालितो नितरां पित्रा न्यवसदिवि देववत्

*mahāmaṇi-vrātamaye
sa tasmīn bhavanottame
lālito nitarāṃ pitrā
nyavasat divi devavat*

mahā-maṇi—greatly valuable jewels; *vrāta*—groups of; *maye*—bedecked with; *saḥ*—he (Dhruva Mahārāja); *tasmīn*—in that; *bhavana-uttame*—brilliant house; *lālitaḥ*—being raised; *nitaraṃ*—always; *pitṛā*—by the father; *nyavasat*—lived there; *divi*—in the higher planetary systems; *deva-vat*—like the demigods.

Dhruva Mahārāja thereafter lived in his father's palace, which had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.

61 पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः आसनानि महार्हाणि यत्र रौक्मा उपस्कराः

*payah-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni mahārḥāṇi
yatra raukmā upaskarāḥ*

payah—milk; *phena*—foam; *nibhāḥ*—like; *śayyāḥ*—bedding; *dāntāḥ*—made of ivory; *rukma*—golden; *paricchadāḥ*—with embellishments; *āsanāni*—sitting places; *mahā-arḥāṇi*—very valuable; *yatra*—where; *raukmāḥ*—golden; *upaskarāḥ*—furniture.

The bedding in the palace was as white as the foam of milk and was very soft. The bedsteads were made of ivory with embellishments of gold, and the chairs, benches, and other sitting places and furniture were made of gold.

- (1) In which age did Dhruva Mahārāja reign?
- (2) How long do people live in each of the four *yugas*?
- (3) According to the Vedic calculation, which millennium are we currently in?

62 यत्र स्फटिककुड्येषु महामारकतेषु च मणिप्रदीपा आभान्ति ललनारत्नसंयुताः

*yatra sphaṭika-kudyeṣu
mahā-mārakateṣu ca
maṇi-pradīpā ābhānti
lalanā-ratna-saṃyutāḥ*

yatra—where; *sphaṭika*—made of marble; *kudyeṣu*—on walls; *mahā-mārakateṣu*—bedecked with valuable jewels like sapphires; *ca*—also; *maṇi-pradīpāḥ*—lamps made of jewels; *ābhānti*—shone; *lalanā*—female figures; *ratna*—made of jewels; *saṃyutāḥ*—held by.

The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.

PURPORT: The description of King Uttānapāda's palace depicts the state of affairs many hundreds and thousands of years ago, long before *Śrīmad-Bhāgavatam* was compiled. ① Since it is described that Mahārāja Dhruva ruled for thirty-six thousand years, he must have lived in the Satya-yuga, when people lived for one hundred thousand years. The life durations in the four *yugas* are also mentioned in the Vedic literature. ② In the Satya-yuga people used to live for one hundred thousand years, in the Tretā-yuga people lived for ten thousand years, in the Dvāpara-yuga they lived for one thousand years, and in this age, Kali-yuga, people may live up to one hundred years. With the progressive advance of each new *yuga*, the duration of human life is reduced by ninety percent—from one hundred thousand to ten thousand, from ten thousand to one thousand, and from one thousand to one hundred.

It is said that Dhruva Mahārāja was the great-grandson of Lord Brahmā. This indicates that Dhruva Mahārāja's time was in the Satya-yuga in the beginning of creation. During one day of Lord Brahmā, as stated in the *Bhagavad-gītā*, there are many Satya-yugas. ③ According to the Vedic calculation, at the present moment the twenty-eighth millennium is current. It can be calculated that Dhruva Mahārāja lived many millions of years ago, but the description of the palace of Dhruva's father is so glorious that we cannot accept that advanced human civilization did not exist even forty or fifty thousand years ago. There were walls like those in the palace of Mahārāja Uttānapāda even very recently, during the Mogul period. Anyone who has seen the Red Fort in Delhi must have marked that the walls are made of marble and were once decorated with jewels. During the British period all these jewels were taken away and dispatched to the British Museum.

The conception of worldly opulence was formerly based mainly on natural resources such as jewels, marble, silk, ivory, gold, and silver. The advancement of

economic development was not based on big motorcars. ④ Advancement of human civilization depends not on industrial enterprises, but on possession of natural wealth and natural food, which is all supplied by the Supreme Personality of Godhead so that we may save time for self-realization and success in the human form of body.

Another aspect of this verse is that Dhruva Mahārāja's father, Uttānapāda, would very soon give up attachment for his palaces and would go to the forest for self-realization. From the description of *Śrīmad-Bhāgavatam*, therefore, we can make a very thorough comparative study of modern civilization and the civilization of mankind in the other millenniums, Satya-yuga, Tretā-yuga, and Dvāpara-yuga.

63 उद्यानानि च रम्याणि विचित्रैरमरद्रुमैः कूजद्विहङ्गमिथुनैर्गायन्मत्तमधुव्रतैः

*udyānāni ca ramyāṇi
vicitrair amara-drumaiḥ
kūjad-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ*

udyānāni—gardens; *ca*—also; *ramyāṇi*—very beautiful; *vicitrair*—various; *amara-drumaiḥ*—with trees brought from the heavenly planets; *kūja*—singing; *dvihaṅga*—of birds; *mithunair*—with pairs; *gāyat*—humming; *matta*—mad; *madhu-vrataiḥ*—with bumblebees.

The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets. In those trees there were pairs of sweetly singing birds and almost-mad bumblebees, which made a very relishable buzzing sound.

PURPORT: In this verse the word *amara-drumaiḥ*, “with trees brought from the heavenly planets,” is very significant. ⑤ The heavenly planets are known as Amaraloka, the planets where death is very much delayed, because the people there live for ten thousand years according to the calculations of the demigods, in which our six months are equal to one day. ⑥ The demigods live in the heavenly planets for months, years, and ten-thousands of years according to demigod time, and then again, after the results of their pious activities are exhausted, they fall down to this earth. These are the statements that can be collected from Vedic literature. As the people there live for ten thousand years, so also do the trees. Of course, here on this earth there are many trees which live for ten thousand years, so what to speak of trees on the heavenly planets? They must live for more than many ten-thousands of years, and sometimes, as practiced even now, some valuable trees are taken from one place to another.

⑦ It is elsewhere stated that when Lord Kṛṣṇa went to the heavenly planets with His wife Satyabhāmā He took a *pārijāta* flower tree from heaven and brought it to the earth. There was a fight between Kṛṣṇa and the demi-

gods due to the *pārijāta* tree's being taken from heaven to this planet. The *pārijāta* was planted in the palace of Lord Kṛṣṇa which was occupied by Queen Satyabhāmā. The flower and fruit trees in the heavenly planets are superior, for they are very pleasant and tasteful, and it appears that in the palace of Mahārāja Uttānapāda there were many varieties of such trees.

64 वाप्यो वैदूर्यसोपानाः पद्मोत्पलकुमुद्वतीः हंसकारण्डवकुलैर्जुष्टाश्चक्राह्वसारसैः

*vāpyo vaidūrya-sopānāḥ
padmotpala-kumud-vatīḥ
haṁsa-kāraṇḍava-kulair
juṣṭāś cakrāhva-sārasaiḥ*

vāpyaḥ—lakes; *vaidūrya*—emerald; *sopānāḥ*—with staircases; *padma*—lotuses; *utpala*—blue lotuses; *kumud-vatīḥ*—full of lilies; *haṁsa*—swans; *kāraṇḍava*—and ducks; *kulaiḥ*—by flocks of; *juṣṭāḥ*—inhabited; *cakrāhva*—by *cakravākas* (geese); *sārasaiḥ*—and by cranes.

There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, kāraṇḍavas, cakravākas, cranes, and similar other valuable birds were visible in those lakes.

PURPORT: It appears that not only was the palace surrounded by compounds and gardens with varieties of trees, but there were small man-made lakes also, where the water was full of many-colored lotus flowers and lilies, and to get down to the lakes there were staircases made of valuable jewels such as emeralds. By the beautifully positioned garden houses there were many luxuriant birds, such as swans, *cakravākas*, *kāraṇḍavas*, and cranes. These birds generally do not live in filthy places like crows do. The atmosphere of the city was very healthy and beautiful; it can simply be imagined from its description.

65 उत्तानपादो राजर्षिः प्रभावं तनयस्य तम् श्रुत्वा दृष्ट्वाद्भुततमं प्रपेदे विस्मयं परम्

*uttānapādo rājarṣiḥ
prabhāvaṁ tanayasya tam*

- (4) On what does advancement of human civilization depend?
- (5) How long do people in the heavenly planets live?
- (6) What happens to the people in the heavenly planets after the results of their pious activities are exhausted?
- (7) Where did Lord Kṛṣṇa get a *pārijāta* tree, and where did He plant it?

*śrutvā dṛṣtvādbhutatamaṁ
prapede vismayaṁ param*

uttānapādaḥ—King Uttānapāda; *rāja-ṛṣiḥ*—great saintly king; *prabhāvam*—influence; *tanayasya*—of his son; *tam*—that; *śrutvā*—hearing; *dṛṣtvā*—seeing; *adbhuta*—wonderful; *tamam*—in the superlative degree; *prapede*—happily felt; *vismayaṁ*—wonder; *param*—supreme.

The saintly King Uttānapāda, hearing of the glorious deeds of Dhruva Mahārāja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva's activities were wonderful to the supreme degree.

PURPORT: When Dhruva Mahārāja was in the forest executing his austerities, his father, Uttānapāda, heard everything about his very wonderful activities. Although Dhruva Mahārāja was the son of a king and was only five years old, he went to the forest and executed devotional service under strict austerity. Therefore his acts were all wonderful, and when he came back home, naturally, because of his spiritual qualifications, he became very popular amongst the citizens. He must have performed many wonderful activities by the grace of the Lord.

No one is more satisfied than the father of a person who is credited with glorious activities. ⑧ Mahārāja Uttānapāda was not an ordinary king; he was a *rājarṣi*, a saintly king. Formerly this earth was ruled by one saintly king only. Kings were trained to become saintly; therefore they had no other concern than the welfare of the citizens. These saintly kings were properly trained, and as mentioned in *Bhagavad-gītā* also, the science of God, or the yoga system of devotional service known as *Bhagavad-gītā*, was spoken to the saintly king of the sun planet, and gradually it descended through the *kṣatriya* kings who were generated from the sun and moon. If the head of the government is saintly, certainly the citizens become saintly, and they are very happy because both their spiritual and physical needs and hankerings are satisfied.

66 वीक्ष्योद्धवयसं तं च प्रकृतीनां च सम्मतम्
अनुक्तप्रजं राजा ध्रुवं चक्रे भुवः पतिम्

*vīkṣyoḍha-vayasam taṁ ca
prakṛtīnām ca sammatam
anurakta-prajaṁ rājā
dhruvaṁ cakre bhuvaḥ patim*

(8) What is a *rājarṣi*?

(9) What did King Uttānapāda do before installing Dhruva on the throne of the empire of the world?

(10) How can the world become so happy “that it is not possible to imagine or describe”?

vīkṣya—after seeing; *ūḍha-vayasam*—mature in age; *tam*—Dhruva; *ca*—and; *prakṛtīnām*—by the ministers; *ca*—also; *sammataṁ*—approved of; *anurakta*—beloved; *prajam*—by his subjects; *rājā*—the King; *dhruvaṁ*—Dhruva Mahārāja; *cakre*—made; *bhuvaḥ*—of the earth; *patim*—master.

When, after concentration, King Uttānapāda saw that Dhruva Mahārāja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned Dhruva as emperor of this planet.

PURPORT: ⑨ Although it is misconceived that formerly the monarchical government was autocratic, from the description of this verse it appears that not only was King Uttānapāda a *rājarṣi*, but before installing his beloved son Dhruva on the throne of the empire of the world, he consulted his ministerial officers, considered the opinion of the public, and also personally examined Dhruva's character. Then the King installed him on the throne to take charge of the affairs of the world.

⑩ When a Vaiṣṇava king like Dhruva Mahārāja is the head of the government of the entire world, the world is so happy that it is not possible to imagine or describe. Even now, if people would all become Kṛṣṇa conscious, the democratic government of the present day would be exactly like the kingdom of heaven. If all people became Kṛṣṇa conscious they would vote for persons of the category of Dhruva Mahārāja. If the post of chief executive were occupied by such a Vaiṣṇava, all the problems of satanic government would be solved. The youthful generation of the present day is very enthusiastic in trying to overthrow the government in different parts of the world. But unless people are Kṛṣṇa conscious like Dhruva Mahārāja, there will be no appreciable changes in government because people who hanker to attain political position by hook or by crook cannot think of the welfare of the people. They are only busy to keep their position of prestige and monetary gain. They have very little time to think of the welfare of the citizens.

67 आत्मानं च प्रवयसमाकलय्य विशाम्पतिः
वनं विरक्तः प्रातिष्ठद्विमृशन्नात्मनो गतिम्

*ātmānaṁ ca pravayasam
ākalayya viśāmpatiḥ
vanaṁ viraktaḥ prātiṣṭhad
vimṛśann ātmano gatim*

ātmānam—himself; *ca*—also; *pravayasam*—advanced in age; *ākalayya*—considering; *viśāmpatiḥ*—King Uttānapāda; *vanam*—to the forest; *viraktaḥ*—detached; *prātiṣṭhat*—departed; *vimṛśan*—deliberating on; *ātmanaḥ*—of the self; *gatim*—salvation.

[Continued in the next issue.]

CALENDAR

This calendar is calculated for Mayapur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to www.krishnadays.com.

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

February 19–March 19 (Month of Govinda)

22—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda, the founder-ācārya of the International Society for Krishna Consciousness. Fasting till noon, then feasting. Also, disappearance anniversary of Śrīpāda Gour Govinda Swami, an ISKCON guru.

28—Vijayā Ekādaśī
Fasting from grains and beans.

MARCH

1—Disappearance anniversary of Śrīla Īśvara Purī, Lord Caitanya's spiritual master.

3—Śrī Śiva Rātri, a day in honor of Lord Śiva.

5—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

16—Amalaki-vrata Ekādaśī
Fasting from grains and beans.

17—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

19—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of his own devotee. Fasting till moonrise, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow.

Painting by Rāmadāsa Abhirāma Dāsa



Lord Śrī Caitanya Mahāprabhu

March 20–April 15 (Month of Viṣṇu)

27—Appearance anniversary of Śrīla Śrīvāsa Paṇḍita, one of Lord Caitanya's principal associates.

30—Pāpamocanī Ekādaśī
Fasting from grains and beans.

APRIL

8—Appearance anniversary of Śrīla Rāmānujācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the eleventh century.

12—Śrī Rāma Navamī, the appearance anniversary of Lord Rāmacandra. Fasting till sunset, followed by feasting.

14—Kāmadā Ekādaśī
Fasting from grains and beans.

18—Śrī Kṛṣṇa Vasanta Rāsa, Lord Kṛṣṇa's springtime *rāsa* dance. Balarāma Rāsa Yātrā, Lord Balarāma's *rāsa* dance. Appearance anniversary of Hanumānjī, eternal servant of Lord Rāma. Appearance anniversary of Śrīla Śyāmānanda Paṇḍita, a follower of the six Gosvāmīs of Vṛndāvana.

April 19–May 17 (Month of Madhusūdana)

27—Disappearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya-Bhāgavata*, a biography on Lord Caitanya.

29—Vyañjuli Mahā-Dvādaśī
Fasting from grains and beans for Varūthini Ekādaśī.

MAY

3—Appearance anniversary of Śrīla Gadādhara Paṇḍita, one of Lord Caitanya's principal associates.

6—Beginning of Candana Yātrā, the festival of anointing the temple deity with sandalwood pulp for twenty-one days.

12—Appearance anniversary of Śrīmatī Sitā Devī, consort of Lord Rāmacandra. Appearance anniversary of Jāhnavā Devī, consort of Lord Nityānanda Prabhu. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

FAME



*While the whole world runs after fame,
the pure devotee runs away from it.*

By Arcana Siddhī Devī Dāsī

WHEN I WAS ELEVEN years old, I had one of those defining moments when an eternal-truth realization interrupts the motion picture of normal everyday life. I was a burgeoning pre-adolescent feeling awkward in my body. I'd just had bright, shiny metal braces put on my top teeth. To hide the metal, I developed a closed-lip smile.

A Misguided Quest



One morning I was feeling particularly self-conscious as I boarded the outdated yellow school bus. I was certain everyone was looking at me and laughing at my appearance. When I sat down, a strong thought came to me. "Probably each person getting onto the bus thinks everyone is looking at them. But I'm not noticing them, and probably nobody noticed me either."

My glimpse of the eternal truth that I wasn't the center of the universe gave me a sense of temporary relief, yet the realization was incomplete. Although I knew I wasn't the center, I didn't have any conception of what or who the center was. Missing that piece of information left me feeling empty and deficient inside.

A couple of years later, when my braces were

removed and I developed more self-confidence, my mind created new desires. Now I wanted to be noticed. I wanted to be important. Pictures from *16 Magazine*, a popular teen magazine featuring rock-and-roll stars, covered my bedroom wall. I would lie on my bed day-dreaming I was famous and could sing with my favorite stars. Much to my parents' chagrin, to further my dream I bought an electric guitar and a small amplifier with money I earned baby-sitting. I learned basic cords and sang my much-loved tunes.

Aside from fantasies of being a rock star, I became preoccupied with becoming popular. After hav-

I became driven, like an addict, to increase the external validation. Like little drops of water in a desert, moments of recognition gave my life a sense of meaning and purpose because I needed to be somebody. My striving continued in college. Living amid thirty thousand students made my pursuit for notoriety much more challenging. But I did gain some recognition within my department of studies, as well as regionally outside the university.

Philanthropy And Disillusionment

During my years at the university, another shift took place. My philan-

that I was so special was delusional, I realized. I began to see that, with the exception of my family and closest friends, I was no more than a blip on anyone's radar screen, a passing thought.

The belief that I could find fulfillment through fame was crumbling like a neglected sand castle on the beach. It was now blatantly clear that things didn't revolve around me and I wasn't able to make other people, or even myself, happy.

Initially I thought the solution was to renounce the world. I fantasized about dropping out of school and finding a cabin in a desolate forest. But the impracticality of such a venture became obvious as

I thought about how I would actually do such a thing.

As I realized that my own efforts to find happiness were all being defeated, I became open to finding a teacher who could direct me to discover

It was now blatantly clear that things didn't revolve around me and I wasn't able to make other people, or even myself, happy.

ing my "Aha!" moment on the bus, I now understood that most people are self-absorbed and if I really wanted to be noticed, I would have to distinguish myself from the run-of-the-mill teenager. I ran for a student-council office and won. I was elected president of the Thespian Club. I got important roles in all the high school dramas. When I tried out for cheerleading, I was chosen.

My high school yearbook had more pictures of me than of anyone else. By all standards of measurement, I had become popular. I thought I was important. A sense of pride in my accomplishments infiltrated my heart and made me feel superior to other people. But my confidence and happiness were tenuous. They depended on short-lived external validation—applause after a theatrical performance, morning announcements recognizing something I had done, election victories, praise from my authorities.

thropic nature awakened, and I now wanted to be recognized as a person who helped people with fewer resources than me. I joined People Active in Community Efforts (PACE). I planted gardens at a center for the aged, read stories to children at a children's hospital, and, most memorably, tutored incarcerated youth. It was they who made me wonder about the value of my philanthropic efforts. These street-smart young people took advantage of my naïve nature and had me bring them cigarettes and candy in exchange for their very minimal cooperation.

Disillusionment began to whittle away my enthusiasm. I was expending a lot of effort for so little reciprocation. My momentary satisfaction from helping others and from the recognition I received didn't satisfy a deep inner yearning to find a lasting happiness. I became more aware of my inflated sense of self-importance. My conviction

my purpose in life. By my good fortune I found my spiritual guide, Śrīla Prabhupāda, and entered a life of devotion to Kṛṣṇa. It was then that I understood the cause of my previous suffering, along with the remedy.

The striving for achievement is a rudimentary quality of human life. But what we strive for and our motivation behind that endeavor will determine the value of what we do in this life. I could see how my past endeavors were all motivated to increase my status and sense of importance. I didn't have to stop trying to serve humanity, but I had to understand how to serve humanity in a meaningful way, doing it for Kṛṣṇa's pleasure and glorification rather than my own.

When the hand assists the body by giving food to the stomach, the hand is benefited, because even though the food goes to the stomach, the nutrients are distributed to all the parts of the body. Similarly,

A devotee feels satisfaction by chanting Kṛṣṇa's names and has no need to hear the roar of an approving crowd.



by serving Kṛṣṇa, the absolute center of all worlds, we become nourished—body, mind, and soul.

Fame Follows the Devotee

After becoming a devotee, I read a story in the *Caitanya-caritāmṛta* that greatly impressed me. It told of a very elevated devotee named Mādhavendra Purī. Once, while traveling from Vrindavan to obtain sandalwood for his deity, Gopāla, he stopped in Remuna, Odisha, to see the deity Gopinātha. Mādhavendra knew that this temple was famous for its delicious sweet rice, so when he saw a priest offering sweet rice to Gopinātha, he desired to taste it so he could cook it for his deity. Since devotees don't taste or meditate on enjoying food before the Lord has accepted it, Mādhavendra Purī felt ashamed

that such a thought had entered his mind. Even though his thought was free of any desire for personal enjoyment, He still felt he had committed an offense and immediately left the temple.

That evening when the temple priest was lying down to go to sleep, the deity Gopinātha appeared in his mind. Gopinātha told the priest He had hidden a pot of sweet rice behind the curtain and the priest should get up and take the pot to his dear devotee Mādhavendra Purī. The priest found the pot of sweet rice and went out to the marketplace, calling out, "He whose name is Mādhavendra Purī, please come and take the pot of sweet rice that Gopinātha has stolen for you." Hearing this, Mādhavendra Purī came out and humbly accepted the sweet rice. Knowing that news of this extraordinary event would

quickly spread, and wanting to avoid any recognition or fame, he quickly left that place.

One might wonder why, when the whole material world is running after fame, spiritually advanced persons run away from it. One reason is that they don't want anything to distract them from their meditation on Kṛṣṇa, the reservoir of all pleasure. They are tasting happiness far greater than what one gets from any paltry pleasure in the material realm. Another reason is that pure souls, situated on the spiritual platform, are naturally free from the desire for fame, a product of the false ego. They have realized their true ego as eternal servants of the Lord.

Those of us not on Mādhavendra Purī's level of realization must work to free ourselves from impurities such as the desire for fame. Śrīla Prabhupāda warned that spiritual life is like "a razor's edge." By that he meant that to avoid accidents in our spiritual life, we have to be careful to understand the philosophy of Kṛṣṇa consciousness clearly and apply it correctly. One possible accident is to desire fame, or to cherish it if it comes on its own. We must know that we can't take credit for anything we might be famous for because we can't do anything independent of Kṛṣṇa's will.

Kṛṣṇa teaches in the *Bhagavad-gītā* that while pursuing spiritual life, we must give up thinking we are the doer and the cause of the results of our actions. This false belief, accompanied by the desire for recognition, goes very deep. In material consciousness we are equipped with a false ego and desires that drive us to compete with others, including Kṛṣṇa, for the most prominent place on center stage. Over and over we try on different costumes, only to be frustrated with the role we play, until one day we are fortunate enough to meet an agent from the spiritual dimension. Only then can we understand that our happiness comes from cooperating with the Lord and serving Him in a loving relationship.



YOU'RE INVITED!

The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and get a taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast.

(See "Centers," pages 59–61, or visit directory.krishna.com.)

e-Krishna

Profiles of Kṛṣṇa-related websites



ISKCON Transcriptions—www.iskcon-transcriptions.com is a new website that brings edited transcriptions from seminars and lectures to a computer near you. Lectures and seminars occur regularly all over the ISKCON world. If we are not present, it's unlikely we will get to hear about the content. And even when we are present, memory does not usually serve as well as we would like.

Ananta Vṛndāvan Dāsa created

this website to share talks in a form you can use to research and browse. The site is fully searchable and contains references to Śrīla Prabhupāda's books. You can even search www.vedabase.net directly from this website.

Transcriptions are available in English and Russian, with Spanish being added soon.

You can leave comments about individual transcriptions, and you can even rate the website. Ananta

invites your feedback to help him develop a more interesting and useful site.

If you would like to help by transcribing lectures and seminars, click on the "Contact Us" button on the navigation bar at the top of the site and offer your assistance.

"Any help is appreciated," Ananta says. "We can pay you for doing transcriptions, translations, and editing, or you can sponsor others to undertake the work."

"I'm a huge admirer of ISKCON seminars and lectures," Ananta says, "and I listen to them almost every day. Sometimes while hearing some amazing realization and philosophical points, I get this strong desire to share them with everyone. So with this in mind I decided to dedicate some of my time and energy to transcribing the most popular seminars and lectures for sharing."

You can also "Share" what you find at iskcon-transcriptions.com on Facebook, Twitter, and a range of similar sites. Adding this social aspect to the site means you can discuss your favorite philosophical points with your friends. You can also save a lecture onto your computer as a PDF.

"We can all work together to live and share this wonderful philosophy and culture," Ananta says. —*Antony Brennan*

The Need to Chant

Because we are only tiny spiritual sparks, the material energy can cover our spiritual quality. It is in our best interest, therefore, to be very serious about devotional practices, especially the chanting of Kṛṣṇa's holy names. Śrīla Prabhupāda said the chanting is our protection from the material energy. We can also recite prayers that remind us of our spiritual position as servants of the Lord.

When Śrīla Prabhupāda came to the West, within a very short time he had thousands of surrendered

and dedicated followers. He became a well-known spiritual teacher throughout the world. Yet he remained a humble servant of his spiritual predecessors and always gave credit to them for any achievements or accomplishments. Following in his footsteps, we can also do wonderful things to help spread Lord Caitanya's mission. Strong spiritual practices and the association of advanced devotees will protect us from the desire to enjoy fame and its associates—profit, adoration, and distinction. Although such things may come into our lives, we will use them to glorify Kṛṣṇa.

Śrīla Prabhupāda's mercy has saved me and many others from lifetimes of trying to be somebody separate from our relationship with Kṛṣṇa. He gave us knowledge of our true identity as eternal servants in love with Kṛṣṇa, and he gave us a taste of spiritual happiness far greater than any pleasure found in material fame. ☸

Arcana Siddhī Devī Dāsī was initiated by Śrīla Prabhupāda in 1976. She lives with her husband and son in Sandy Ridge, North Carolina, where she works as a family therapist.

From RITUAL t

Why and how to go beyond the externals of religion.

By Vraja Vihārī Dāsa



Jivana Wilhoit

TWENTY-FIVE-YEAR-OLD Nitin Sawant, a software engineer, explains why he's disillusioned with religious rituals.

"I was at a friend's wedding recently. The priest called upon the bride and the groom to perform holy rites, while the guests watched smoke rise from the sacrificial fire. The hall reverberated with the loud chanting of Sanskrit mantras by the priest sanctifying the marriage. Suddenly there was a protest. One of the guests, a Sanskrit scholar himself, was carefully hearing the mantras and was upset at the insensitivity of the priest. It seems the priest had been chanting mantras not connected to a marriage ceremony, and even included funeral mantras. A bigger shock for me was the callousness of the marriage party; they politely quieted the complaining guest and let the function go on unchanged. I left disappointed at the sham of a sacred wedding where no one understood or cared for the significance of the rituals."

Nitin has reasons to be cynical. Since childhood he has seen increasing religious intolerance, global terrorism in the name of God, and corrupt clergy of various faiths. And even in India no one explains, for example, the rationale behind the pompous ceremonies performed during the annual festivals glorifying the ever-popular demigod Gaṇeśa.

Rituals are spiritual acts when performed with awareness of their connection to God. Right: a traditional Vedic fire sacrifice. Above: ladle and bowl of ghee for the sacrifice.

Photo: Yamaraja Dāsa



o SPIRITUAL





Why the Disillusionment?

Rituals, or prescribed procedures for worshipping God, are unique to each religious tradition. But these customs are often misunderstood and thus for many have earned a negative connotation. Adding to the problem is the fact that they tend to be used to serve purposes other than service to God. For example, they often help people express

loyalty to a religion or gain acceptance within a community. Because rituals may be obligatory at various stages of life, they can consume substantial time, money, and energy. Intended to help us remember and serve God, they get diluted and are reduced to mechanical, repetitive acts. Not surprisingly, these blind rituals put off young, intelligent people like Nitin.

Reawakening Divine Love

The purpose of rituals is to reawaken the divine love of God within every living entity. The thick layer of material consciousness now covers that natural love. The founders and teachers of each faith therefore offer a set of rituals to help the followers gradually purify their consciousness of material contamination. For example, in the Vedic culture we perform



the *āratī* ceremony, during which a devotee offers water, a burning wick, fragrant incense, and other items to God, Kṛṣṇa. This ritual is intended to help the devotee realize that God is the source of fragrance, heat, and all other elements in the material creation. Devotees accept the *āratī* ritual as an opportunity to acknowledge God's proprietorship and our dependence on Him for our basic needs. Through the *āratī*

By bringing offerings of food to Kṛṣṇa and Balarāma, the wives of a group of brāhmaṇas showed that their faith and devotion excelled that of their husbands, who were overly attached to rituals and could not spontaneously serve the Lord.

ceremony, devotees offer the elements back to Kṛṣṇa, reciprocating with His kindness and expressing the intention to love Him.

When we forget the divine purpose of rituals and get distracted by loud and grandiose externals, the rituals become an end in themselves. Like traffic laws, rituals have a purpose. Traffic laws help drivers reach their destination smoothly. But despite strictly following the traffic laws, a motorist unsure of the destination is eventually lost. Similarly, a performer of religious rituals who is unaware of the goal of going back home, back to Godhead, is lost in the material world. By keeping such a person bound in material consciousness, the rituals have the opposite effect of what they're supposed to achieve.

Can We Do Without Rituals?

While pursuing a spiritual life, some people drift to the other extreme and denounce rituals of any kind. They claim that since God ultimately sees our divine intention, rituals aren't necessary at all—any spontaneous outpouring of the heart is spiritual. Thus they reject profound sacred practices that over centuries have helped devotees connect to God.

But for most of us, distracted as we are by worldly affairs, rituals are essential. Rituals and other externals—gorgeous temples, beautifully decorated deities, congregations engaged in singing and dancing—create a favorable ambience and stimulate devotees to go deeper to connect with God. An unclean place, irregular habits, and whimsical, aggressive behavior create negative energy, distracting the devotee from the spiritual quest. Although the internal mood is critical in our

communion with God, the external formulas, as presented through the rituals, influence the internals. While substance is ultimately important, the form helps to carry and preserve it. If we blend *spirit* with *ritual*, we get *spiritual*.

The Transformative Element

As properly performed rituals gradually do their work of purifying our consciousness, they become fresher and more meaningful each time we perform them. Although apparently repetitive, they are spiritually nourishing. For rituals to be transformative, they must include the element of remembrance of God. As stated in the *Padma Purāṇa*, "Kṛṣṇa should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the scriptures should be the servants of these two principles."

In the spiritual world, devotees serve Lord Kṛṣṇa through a beautiful variety of rituals and services, such as offering *āratī*, making garlands, and singing and dancing in joy for His pleasure. Rich spiritual love for Kṛṣṇa soaks each of these offerings. In the material world, by cultivating a desire to serve Kṛṣṇa while practicing the rituals, a practitioner's heart gets reformed: Selfish passions give way to the spirit of selfless service, arrogance transforms into humility, and envy becomes appreciation of others.

No Compromise

Devotees may sometimes adjust the rituals according to time, place, and circumstance, but they don't compromise on the essence. For example, when Śrīla Prabhupāda installed deities in temples during the early days of the Kṛṣṇa consciousness movement in the West, he didn't have the priests and paraphernalia necessary to observe all the usual rituals. Instead, he conducted small but devotionally potent programs centered on the chanting of the holy names of the Lord. He adjusted the details without compromising the spiritual



**Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare**

PRONUNCIATION: ha-ray, krish-na, ra-ma (rhymes with "drama")

To hear Śrīla Prabhupāda chanting, click on the mantra on the Krishna.com home page.

essence. If one can afford to, one should offer the best to Kṛṣṇa. But a person without such means can still offer Kṛṣṇa, with love and devotion, a simple leaf, flower, fruit, or water. (*Bhagavad-gītā* 9.26)

Kṛṣṇa is known as *bhāva-grāhī*, which means that He accepts the love with which something is offered. Eagerness to please Kṛṣṇa is more effective in earning His favor than strict compliance with rituals, as shown especially by His Vṛndāvana pastimes.

Simplicity Versus Blind Rituals

Once Kṛṣṇa asked His hungry childhood friends to beg for food from some ritualistic *brāhmaṇas* who lived nearby. The *brāhmaṇas* were busy performing sacrifices and had arranged a variety of food as a part of the program. When the boys appealed to these men on behalf of Kṛṣṇa, they ignored the request. Kṛṣṇa is the goal of all Vedic knowledge and sacrifices (*Bhagavad-gītā* 15.15), but the vastly learned priests missed this point because of their absorption in the form of worship rather than the substance: Kṛṣṇa. Kṛṣṇa was willing to reward the *brāhmaṇas* by receiving their offerings and giving them benedictions, which are the goal of sacrifices. But the false pride of material expertise blurred the hard-working *brāhmaṇas*' vision of Kṛṣṇa. They were like a man who works so hard that he has no time to collect his paycheck.

The boys were disappointed, but Kṛṣṇa encouraged them to now approach the *brāhmaṇas*' wives, who were simple hearted and not well versed in Vedic rituals. In contrast to the husbands with their cold response, these women were overjoyed to hear Kṛṣṇa's request and rushed to Him with all of the food offerings. Although their husbands, fathers, and sons tried to prevent them from going to Kṛṣṇa, they were unstoppable. Their exam-

ple proves that simple acceptance of Kṛṣṇa as the most worthy object of love, along with an eagerness to please Him, attracts His attention more than ostentatious rituals. Later the men realized their folly. They glorified their wives and condemned their own learning, for it had blinded them to the loving service of Kṛṣṇa.

By humbling the learned *brāhmaṇas*, Lord Kṛṣṇa teaches us that rituals lose their spiritual potency when performed mechanically, without understanding their meaning and purpose. Mechanical practices are like an attractive but empty wrapper, devoid of the gift of love of God. Kṛṣṇa is our eter-

“There is a quality to such utterances [of the holy name] also. It depends on the quality of feeling. A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere.” (*Śrīmad-Bhāgavatam* 1.8.26, Purport)

A Need for Spiritual Education

The scriptures are filled with the prayers of great souls—Prahlaḍa Mahārāja, Gajendra, and Kuntī Devī to name a few. A devotee repeats these prayers, not as a stereotype ritual but with a desire to understand the content and feelings of the

Kṛṣṇa teaches us that rituals lose their spiritual potency when performed mechanically, without understanding their meaning and purpose.

nal loving father, waiting for us to return to Him. But spiritual joy eludes those who ignore reviving their relationship with Him.

Spiritual Practice For the Modern Age

Śrī Caitanya Mahāprabhu, the incarnation of the Supreme Lord for the modern age, presented the chanting of Hare Kṛṣṇa as the easy method to revive our relationship with Kṛṣṇa. As the very first effect, chanting cleanses the heart of material contamination. Thereafter, pure love of Kṛṣṇa gradually awakens. Unlike rituals, the chanting of Hare Kṛṣṇa is not constrained by considerations of things like time, place, and circumstance. But mechanical, parrotlike repetition of the mantra will not award the fruit of love of God. Śrīla Prabhupāda taught devotees to chant Kṛṣṇa's holy names in the mood of a helpless child calling for its mother, for the call of a child in danger is not a blind ritual but an emotion-filled plea. Śrīla Prabhupāda writes,

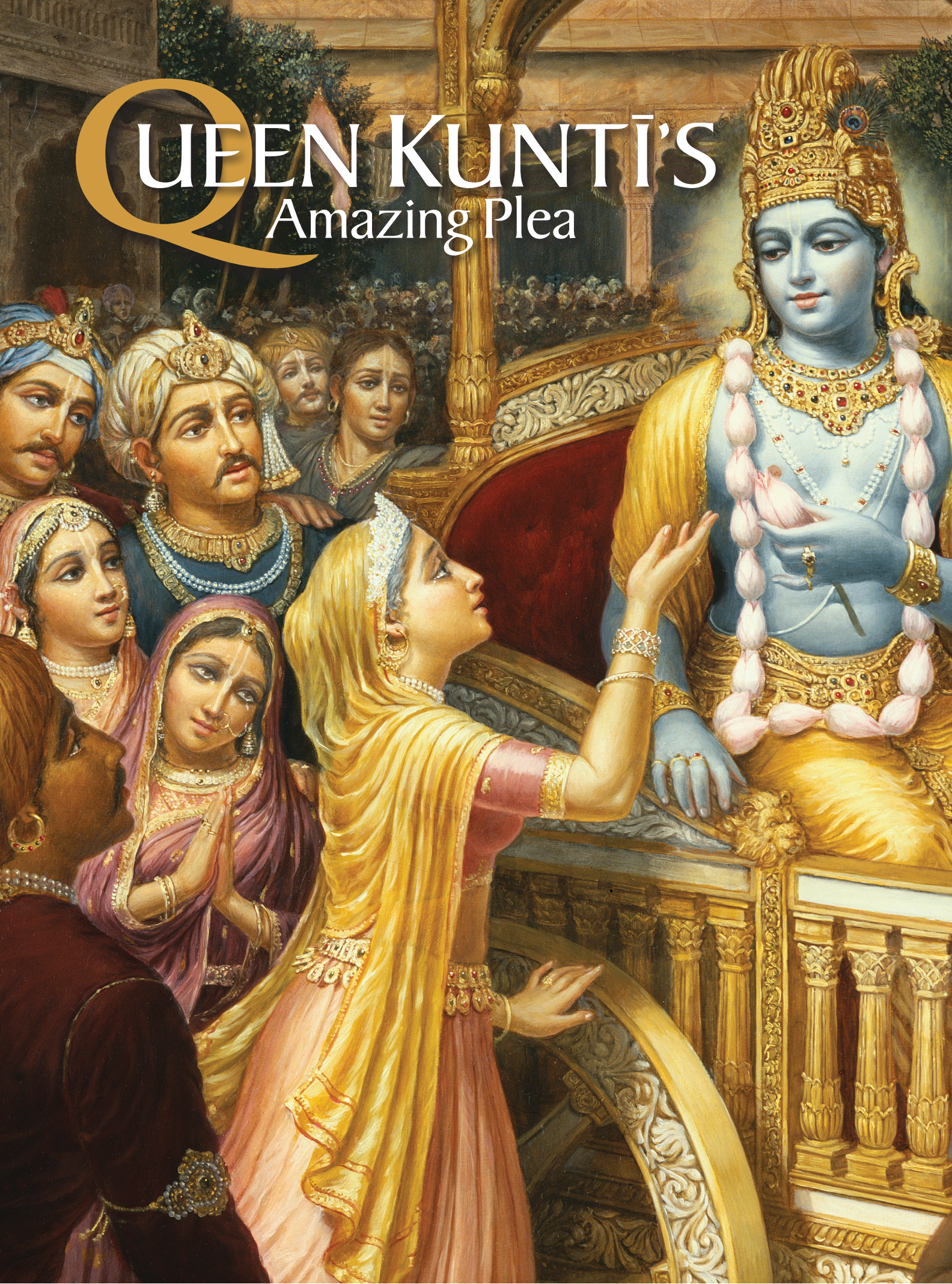
pure devotees offering them. With an enthusiasm to access the Lord's mercy, Kṛṣṇa conscious devotees invest their feelings into the prayers of great devotees, and they also offer their own prayers to Kṛṣṇa. A contemplative study of scriptures and a prayerful connection to God help devotees see all living entities as children of their compassionate Lord. This vision dissolves their false ego, softens their heart, and fills it with love and kindness toward all beings.

If Nitin studies the philosophy of Kṛṣṇa consciousness and spends time with practicing devotees, his doubts and misgivings about Indian spirituality will be allayed. Even when ill-informed religious fervor dominates the social scene, Nitin will realize that there is no need to discredit rituals altogether. Rather, through rituals he can learn to offer his heart to Kṛṣṇa. ❀

Vraja Vihārī Dāsa, MBA, serves full-time at ISKCON Mumbai and teaches Kṛṣṇa consciousness to students at various colleges.

QUEEN KUNTI'S

Amazing Plea





*Why an exalted devotee asked
Lord Kṛṣṇa to keep putting
her into dangerous situations.*

By Mukundamālā Dāsa

MOST PEOPLE worship God with a material motive. As Lord Kṛṣṇa explains in the *Bhagavad-gītā* (7.16), such people can broadly be classified into four groups: the distressed, the needy, the inquisitive, and those searching for knowledge of the Absolute. In most cases, they stop their worship as soon as they obtain their objective. They regard God as someone who can lessen their miseries and make their lives happy and peaceful. Still, Lord Kṛṣṇa considers them pious because in their hour of difficulty they have chosen to approach God and not someone mundane. (*Bhagavad-gītā* 7.18)

Among all worshipers, Lord Kṛṣṇa singles out the person in full knowledge who always engages in His pure devotional service as the best. Persons in full knowledge, knowing Kṛṣṇa to be the cause of all causes, surrender unto Him. Their only purpose is to serve Kṛṣṇa selflessly with love and devotion. Therefore, Kṛṣṇa says of the pure devotee, “I am very dear to him, and he is dear to Me.” (*Bhagavad-gītā* 7.17)

A devotee who has developed intense love for Kṛṣṇa cannot live for a second without seeing or serving Him, the pain of separation from Him being too unbearable.

Queen Kuntī’s Exemplary Devotional Sentiments

One such devotee was Queen Kuntī, the mother of the five Pāṇḍava brothers. The *Mahābhārata* explains how Kuntī underwent great sufferings throughout her life. Before getting married, she gave birth to Karṇa, her first son. Being a maiden, however, she rejected him to save herself from social condemnation. Soon after getting married, her husband, Pāṇḍu, died, and Kuntī raised her five children alone. Although Kuntī and her

*As Kṛṣṇa is about leave Hastinapura
to return to His kingdom, Queen Kuntī
approaches Him to offer prayers full of
devotion and spiritual truth.*

sons were supposedly under the care of King Dhṛtarāṣṭra, Pāṇḍu's elder brother, Duryodhana and the other sons of the king mistreated the Pāṇḍavas and even tried to kill them by several means. When Duryodhana tried to kill them by burning a house of shellac he had given them as their residence, Kuntī and her five sons secretly escaped and hid in the forest. When Duryodhana arranged a gambling match to rob the Pāṇḍavas of all their wealth and possessions, the Pāṇḍavas were forced to take part in it. The match was rigged; the five brothers lost everything and

were banished to the forest for a thirteen-year exile. During this period, Kuntī stayed back in the palace and spent all those years without her dear sons. Finally, in the Battle of Kurukshetra, even though the Pāṇḍavas emerged victorious, Kuntī bore the loss of many of her grandsons and other relatives and well-wishers.

Despite all these reversals in her life, Kuntī kept her faith in the Supreme Personality of Godhead, Śrī Kṛṣṇa, and her devotion to Him. In the midst of all these troubles, she always sought Kṛṣṇa's shelter. She never prayed to Kṛṣṇa for

a peaceful life or for returning the kingdom to her sons. She never challenged Kṛṣṇa by asking why He allowed her family to undergo such suffering even though He was present. In fact, after the battle, when her sons regained their lost kingdom, she prayed to Kṛṣṇa for more calamities:

*vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanam yat syād
apunar bhava-darśanam*

"I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths." (Śrīmad-Bhāgavatam 1.8.25)

Difficult Situations Stimulate More Love

Love in this world is evident in various ways between two individuals. Generally, the lover and the beloved like to spend all their time together without any hindrance. When some external forces—situations, relatives—threaten their relationship, their love only intensifies. The bond between them strengthens, and their relationship becomes sweeter and more dynamic.

Devotees experience a similar kind of love dynamics in their relationship with Kṛṣṇa, the perfect loving relationship. Devotees always want to serve Kṛṣṇa directly, but to increase their love for Him, Kṛṣṇa sometimes puts them into difficult situations. He generally does this by adjusting the devotees' karmic backlog to bring them closer to Him. For pure liberated devotees, who have no karmic backlog, Kṛṣṇa puts them into the midst of great calamities to teach others by their exemplary faithful response. Those less accomplished on the spiritual path can thus learn how to face adversities with dignity and integrity. When facing difficulties, the pure devotee completely surrenders to Kṛṣṇa, sure of His protection. On encountering the Lord's loving

Painting by Rāmanātha Dāsa



Queen Kuntī and her five sons, the Pāṇḍavas, escape from a burning house, a "gift" from Duryodhana built of highly inflammable shellac.

reciprocation in such situations, the devotee's love for Him increases many times. Devotees realize that all past difficulties were great blessings because the Lord was always there, protecting them at every moment.

The Pain of Calamity Is Insignificant

Devotees consider the pain of calamity insignificant when compared to the pain of separation from the Lord. Those who can perceive the Lord's loving embrace during calamities will welcome them. They understand that the Lord is a loving father who will always give protection. They accept all situations in life gratefully, considering them Kṛṣṇa's arrangement for their purification.

In her prayers to Lord Kṛṣṇa, Kuntī recalled the various miseries Duryodhana had inflicted upon her and her sons. When Draupadī, the Pāṇḍavas' wife, was being disrobed in front of the Kuru assembly, Kṛṣṇa miraculously saved her from humiliation by supplying her an unlimited sari. During their forest exile, Durvāsā Muni and his disciples came to their place upon Duryodhana's request, and Kṛṣṇa, by his mystic potency, saved them from the Muni's wrath. In the Battle of Kurukshetra, Kṛṣṇa became Arjuna's charioteer and guided him in overcoming mighty Kuru warriors like Bhīṣma, Droṇa, Karṇa, and Jayadratha. And when Aśvatthāmā released the *brahmāstra* weapon to kill the grandson of Arjuna within Uttarā's womb, Kṛṣṇa covered the womb by His personal energy and protected the child.

While remembering these events, Kuntī realized that they could never have overcome these dangers without Kṛṣṇa's presence. When Kṛṣṇa was leaving for Dwarka after installing Mahārāja Yudhiṣṭhira as the world emperor, Kuntī submitted the above prayer before Him because she feared that now that they were comfortable in their royal

position, she might forget Kṛṣṇa. Therefore, she prayed to Kṛṣṇa for more sufferings, which would help her continue to remember Him.

Kṛṣṇa's Protection In Calamities

In the case of Kuntī and the Pāṇḍavas, Kṛṣṇa saved them in extraordinary ways, using His mystic powers. Every time their lives were in danger, Kṛṣṇa protected them from death. The scriptures relate many stories where devotees have felt Kṛṣṇa's protection in times of

service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."

An Extraordinary Prayer

Not everyone can pray like Kuntī—one needs a lot of courage to pray in that way. From Kuntī's example, however, we can learn how to pray and the mood required. Lord Caitanya also has shown us the standard of ideal prayer: "O almighty

Devotees consider the pain of calamity insignificant when compared to the pain of separation from the Lord.

crisis. Devotees in recent times, too, have perceived Kṛṣṇa's inconceivable protection in dangerous situations.

In most cases, however, Kṛṣṇa's protection may not come in the form of protection from death. A practicing devotee must firmly understand that the body is temporary and destined to perish. As spirit souls, we are distinct from the body, so we should not always expect that Kṛṣṇa will protect us from death. Real protection is the protection of our consciousness—of our devotional faith and our remembrance of Kṛṣṇa. By Kṛṣṇa's mercy, a devotee who dies gets a favorable environment and good opportunities to continue devotional service in the next life.

The greatest fear of a devotee is forgetfulness of Kṛṣṇa, which keeps one in ignorance in the cycle of birth and death. Devotees do not mind going to hell if they can serve Kṛṣṇa there, but they will reject a life of heavenly delights devoid of service to Kṛṣṇa. As Lord Śiva advised Pārvatī in the *Śrīmad-Bhāgavatam* (6.17.28): "Devotees solely engaged in the devotional

Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth." (*Śikṣāṣṭaka* 4)

We should stop asking for material benefits, which are temporary and illusory. We may sometimes pray for material things to aid our service to the Lord, but even such prayers should be accompanied by and subservient to the prayers that intensify our devotional service in any circumstance. Many people who claim to be religious pray for life's material necessities. Ignorant of a higher objective in life, they try to fulfill their utopian dreams in this illusory world. Kuntī's prayer, therefore, is far superior to prayers offered to God asking for material rewards. Her prayer transcends all the selfish and ulterior desires that usually motivate the practice of religious faiths. ☸

Mukundamālā Dāsa serves full time at ISKCON Mumbai (Chowpatty). He is part of the India BTG team and teaches Kṛṣṇa consciousness to students.

Defending “AS IT IS”

*Does the Bhagavad-gītā allow
for multiple interpretations?*

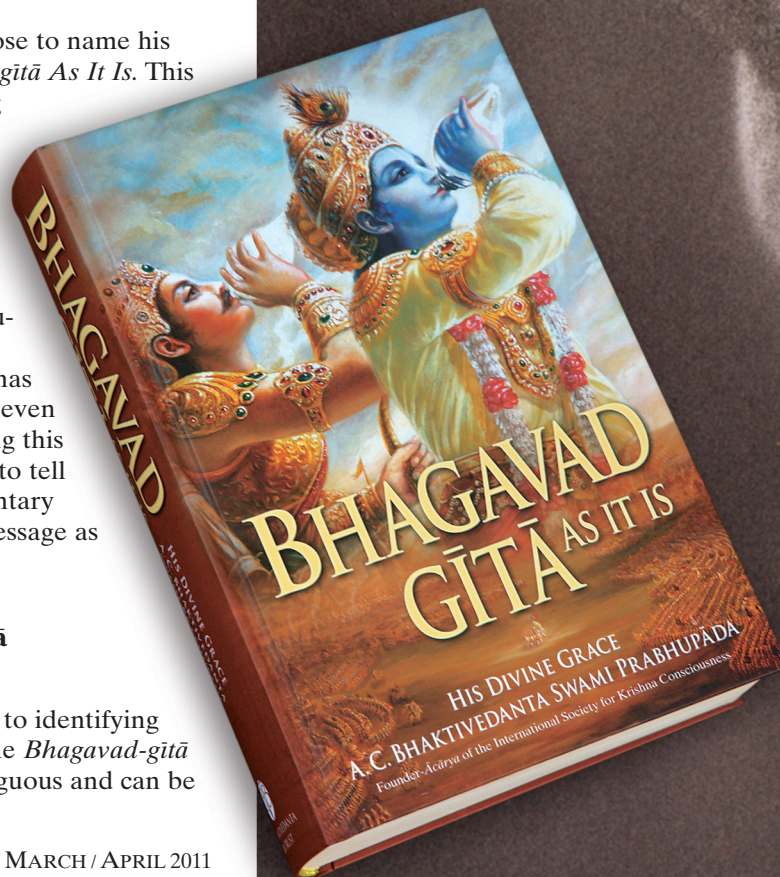
By Abhijit Toley

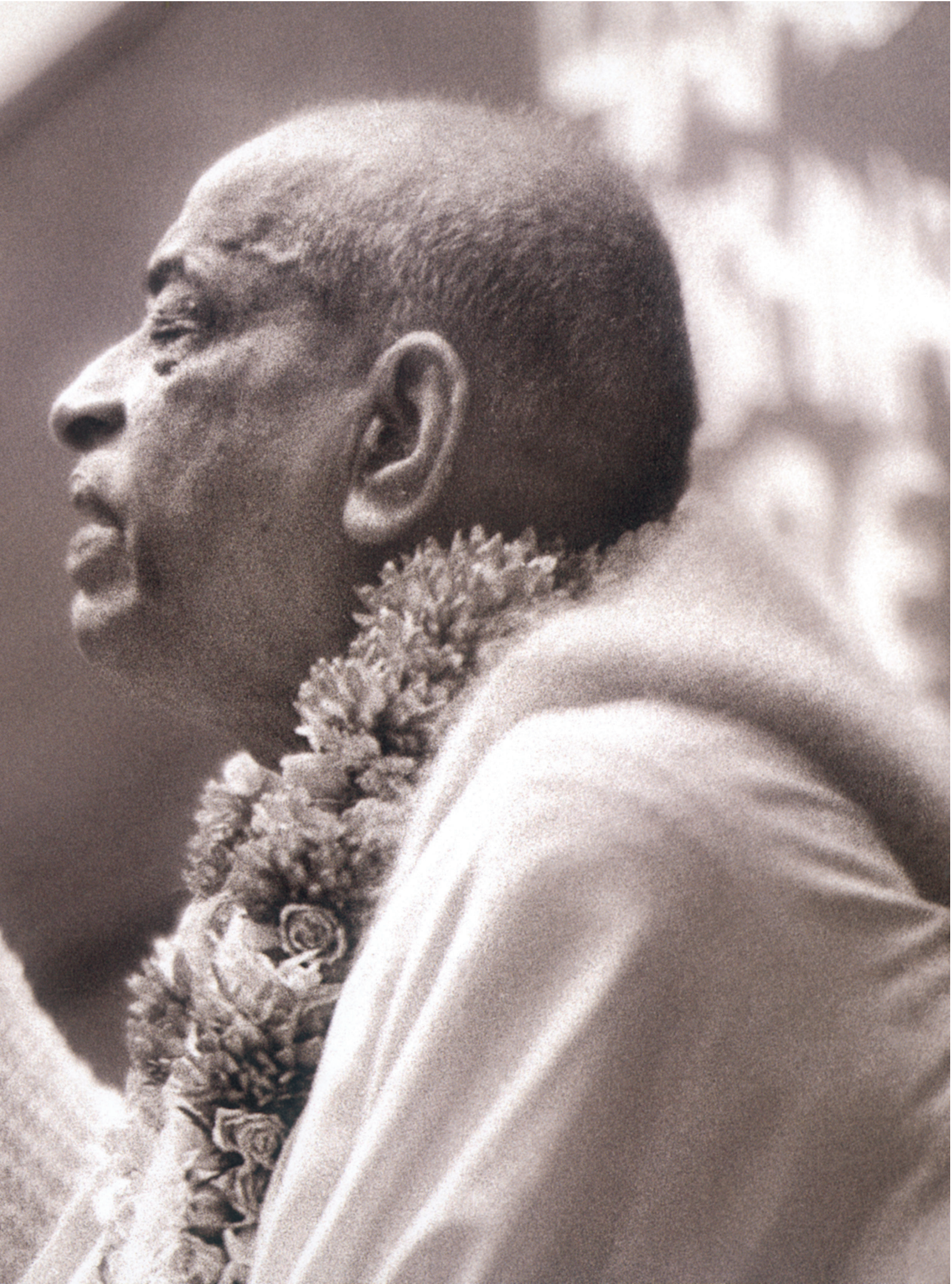
SCHOLARS ALL OVER the world accept the *Bhagavad-gītā*, which talks about the all-encompassing Absolute Truth, as one of the most important books from India. Simple yet profound, easily accessible yet mystical, it continues to be the subject of myriad interpretations. But since the Absolute Truth, the subject of the *Gītā*, is one entity and not many, then logically the *Gītā* must have only one ultimate conclusion.

Śrīla Prabhupāda chose to name his commentary *Bhagavad-gītā As It Is*. This presumptuous-sounding title puts off many. A common retort is, “How can one man have a monopoly on what the *Bhagavad-gītā* means?” However, by using this title Prabhupāda wants to highlight that the *Bhagavad-gītā* has a specific message. And even more important, by using this title Prabhupāda wants to tell readers that his commentary presents that specific message as it is, without change.

Is the Bhagavad-gītā Ambiguous?

One common objection to identifying a single conclusion to the *Bhagavad-gītā* is that the book is ambiguous and can be





interpreted in multiple ways. Without denying that some verses can be variously interpreted, one can still clearly understand the ultimate conclusion of the *Bhagavad-gītā* from its own unambiguous declaration of it.

Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit. Always think of Me, become My devotee, worship Me, and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties

of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me. For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear.” (18.64–69)

There can be no other interpretation of these verses than the obvious one: Become a pure devotee of Kṛṣṇa and surrender completely to His sweet will. Since this is the summary instruction at the end of the *Bhagavad-gītā*, all of Lord Kṛṣṇa’s other instructions must support and point to it. Not only that, the word *guhya-tamam* (“most confidential”) appears three times in the *Bhagavad-gītā* (9.1, 15.20, 18.64), and in all three places the word describes knowledge about

fact that the *Bhagavad-gītā* itself declares so unequivocally, as noted above, a study of the *Bhagavad-gītā* reveals that all other processes Kṛṣṇa speaks of depend on *bhakti* for their practice and success. Here are a few examples:

“Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.” (3.30)

“One who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to him, and he is dear to Me.” (7.17)

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” (7.19)

“And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga

and is the highest of all. That is My opinion.” (6.47)

Thus, we see that whether it be *karma-yoga* (3.30), *jñāna-yoga* (7.17, 19), or *dhyāna-yoga* (6.47), all depend on devotion to Kṛṣṇa. We find similar references throughout the *Bhagavad-gītā*. And at the end of the *Gītā*, Lord Kṛṣṇa declares that *bhakti* is the single supreme conclusion, independent of any other process.

What About Intellectual Freedom?

Despite the evidence given above, some people refuse to accept that the *Bhagavad-gītā* has just one conclusion; they think that accepting this premise would preclude any intellectual discussion of the book. Fortunately, that’s not true. Even though the conclusion is beyond all philosophical conjecture, being as bright and clear as the sun on a cloud-

less day, the complete text of the *Bhagavad-gītā* is like a gem-studded highway leading to the conclusion. Each verse is profound and can provide deep realizations, all in line with the conclusion. In fact, as one continues to follow the principles of the *Bhagavad-gītā*, the realizations become deeper and deeper still, each coming along with the thrill of a new discovery. Also, understanding the concepts of the *Bhagavad-gītā* stimulates the intellect. Figuring out how one concept leads into another, how the various concepts interrelate, how one concept explains another, and so on, is an intellectual adventure replete with astonishing discoveries and unexpected surprises.

For example, while one is wading through the marshy land of so many types of religion, through the fog of so many clouding philosophies, trying to reach a clear conclusion about faith, the sunlight of transcendental knowledge imparted in the seventh chapter of the *Bhagavad-gītā* regarding faith in different types of people shows the

At the end of the *Gītā*, Lord Kṛṣṇa declares that *bhakti* is the single supreme conclusion, independent of any other process.

way. Then the solid ground of the fourteenth chapter, about the three modes of nature, assures us that dry land is near. And finally, the discovery of Lord Kṛṣṇa's discussion, in the seventeenth chapter, of faith in the different modes of nature takes us safely out of the marshlands of confusion, high and dry, with a clear understanding of faith. The essential teaching is that the best faith is that which is reposed in Kṛṣṇa.

Such philosophical and intellectual excursions help us realize the conclusion of the *Bhagavad-gītā*. And even the less intellectually gifted can understand the conclusion of the *Bhagavad-gītā* because Kṛṣṇa rewards the sincere student with the intelligence to do so (Bg. 10.10).

Accepting the unambiguous conclusion of unalloyed devotion to Kṛṣṇa in the very beginning doesn't thwart intellectual pursuits. On the contrary, the *Bhagavad-gītā* is a treat for intellectuals who, using their intellectual muscles, wrestle to grasp the ever deepening profundity of Kṛṣṇa's message. Their sincerity and devotion to Kṛṣṇa attracts His mercy, which then bestows the fruits of their intellectual labors. Kṛṣṇa encourages such use of intelligence by declaring that those who study the *Bhagavad-gītā* worship Him by their intelligence (Bg. 18.70).

Faithless Misinterpretations

Some people won't accept that the *Gītā* has just one message because they think its words just can't be literally true, making the verses open to more than one interpretation. They find it hard to believe some of the things mentioned in the *Bhagavad-gītā*. Many of the concepts stated simply in the *Bhagavad-gītā* are beyond the common man's perception. For example, the *Bhagavad-gītā* talks about heaven, hell, and the spiritual world, all three of which lie beyond ordinary perception. But taking the message of the *Bhagavad-gītā* "as it is" implies accepting as true the existence of heaven, hell, and the

spiritual world. In fact, one of the most important messages in the *Bhagavad-gītā* is the call to get out of the cycle of repeated birth and death in the material world and go back to the spiritual world. Unless we accept the existence of the spiritual world, how can we take the message of the *Bhagavad-gītā* seriously, or "as it is"?

Anyone who understands that the goal of life as stated in the *Bhagavad-gītā* is to get out of the cycle of birth and death will never propagate anything less than that in the name of the *Bhagavad-gītā*. But since many people don't believe the literal meaning of the words of the *Bhagavad-gītā*, too many commentaries on the *Bhagavad-gītā* do not highlight this goal enough. Instead, they may use the concepts described in the *Bhagavad-gītā* as mere management tips to become better leaders in the material world. Although the *Bhagavad-gītā*'s concepts can certainly help us manage our lives better, that is not their ultimate purpose. All such commentaries are not taking the message of the *Bhagavad-gītā* "as it is."

Inconceivable Kṛṣṇa

Some people don't accept the direct message of the *Gītā* because they believe that the Absolute Truth is

impersonal. Therefore, when Kṛṣṇa speaks of Himself (the person) as the highest truth, they take Kṛṣṇa as a metaphor representing the impersonal Absolute Truth. This bias distorts the "as it is" meaning of many *Gītā* verses.

These philosophers can't fathom how a person could possess the inconceivable opulence and powers described in the *Bhagavad-gītā*. For example, how could a person always be everywhere? Kṛṣṇa explains that He is everywhere in His unmanifested form—i.e., in the form of His unlimited energies—and at the same time, since He is the source of everything, He is always aloof from His creation (Bg. 9.4–5). Just like the sun, which rests in one place in the sky but pervades all of creation, Kṛṣṇa sits aloof from His creation but still pervades it.

Philosophers overwhelmed by Kṛṣṇa's mystic powers and unable to fathom them try to hide their bewilderment by lowering the status of Kṛṣṇa. Instead of the all-powerful person whose energies are all-encompassing and everywhere, they want Him only to represent an all-pervading impersonal entity. However, as soon as this is done, the message doesn't remain "as it is." Lord Kṛṣṇa addresses this problem: "Unintelligent men, who do not know Me perfectly, think that

STAY INFORMED & INSPIRED

Sign up for these free email services from Krishna.com

"Krishna.com Newsletter"—Keep up with the new pages on Krishna.com. We're always adding more.

"Thought-a-week"—Spiritual candy for the inquisitive mind.

"Sanskrit-word-a-week"—Discover the richness of the world's oldest language.

"Verse-a-week"—Ever-fresh insights from the *Bhagavad-gītā*.

"Picture-a-week"—Windows on the spiritual world.

"Krishna.com Store Deal-of-the-week"—Don't miss the deal you've been waiting for. New services and new products, all designed for you.

"Krishna.com Store Newsletter"—Stay up to date with the latest additions to our ever-growing store.

"Back to Godhead Newsletter"—Learn more about the magazine that's assisting you in your quest for the Absolute Truth.

Go to www.krishna.com/emailnews to sign up. It's easy!

BACK TO GODHEAD

SUBSCRIBER SERVICE INFORMATION

Your satisfaction is our highest priority.

LET OUR BTG SERVICE CENTER HELP YOU WITH:

RENEWING:

We will automatically notify you by mail when it's time to renew. If you prefer, you can even renew your subscription by calling us toll-free.

GIFT SUBSCRIPTIONS:

An easy way to send a thoughtful gift! You can send a gift subscription of BTG to friends and family any time of the year. We'll also include an attractive gift card announcing your gift.

CHANGE OF ADDRESS:

If you are moving or taking a vacation, we'd be happy to change your address or suspend service temporarily.

OTHER QUESTIONS:

We'll gladly help you with these and any other questions you may have concerning your BTG subscription.

WRITE SUBSCRIBER SERVICE AT:

BTG Service Center
P. O. Box 430
Alachua, FL 32616, USA

OR CALL US TOLL FREE:

1-800-800-3284

Fax: 1-386-462-1761
E-mail: btgsubscribers@krishna.com

I, the Supreme Personality of Godhead, Kṛṣṇa, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme." (Bg. 7.24)

The "as it is" meaning of "I" used by Kṛṣṇa throughout the *Bhagavad-gītā* is straightforward. Only a person (and not an impersonal entity) will speak in terms of "I" and "mine," as Kṛṣṇa does throughout the *Gītā*. Moreover, only if Kṛṣṇa is accepted as a person and not as a mere metaphorical instrument does the conclusion of devotion to Kṛṣṇa make sense. How can one love something impersonal? Thus, philosophers who don't accept that the Absolute Truth is the person Kṛṣṇa must forego the literal meaning of the *Bhagavad-gītā* and interpret it in many concocted ways.

Why Take the Message "As It Is"?

Some may raise the objection that even if the *Gītā* has just one clear message, why must one take that message "as it is"? But that's like asking why you must take the doctor's prescription as it is. Why not interpret it the way you want? The answer is simple: Just as misinterpreting a doctor's prescription won't cure your illness, misinterpreting the message of the *Bhagavad-gītā* won't help your spiritual progress. Arjuna accepted the message of the *Bhagavad-gītā* as it is (Bg. 10.14), and so should we, if we are interested in achieving the desired result of studying and following it. The desired goal of the *Bhagavad-gītā* is to get out of the cycle of birth and death by reviving our dormant love for Kṛṣṇa.

The Essence of "As It Is"

Some people object to Prabhupāda's seemingly presumptuous use of "as it is" in the title of his commentary because it seems to imply that only his commentary is accurate, or that it's better than everyone else's. But any commentary on

the *Gītā* that sticks to Kṛṣṇa's clear message is "as it is." Thus all commentaries by Vaiṣṇava *ācāryas*, such as Rāmānujācārya and Madhvācārya, are "as it is" commentaries. Although the commentaries by the different Vaiṣṇava *ācāryas* seem to differ from one another in some respects, they are all "as it is" commentaries because their conclusion is unalloyed devotion to Kṛṣṇa. Different *ācāryas* preach the message of the *Gītā* in different social and intellectual climates, and therefore emphasize the philosophical and practical details that most suit the times. But they all aim to bring many people to the concluding principle of the *Bhagavad-gītā*: unalloyed devotional service to Kṛṣṇa.

A person clear about the *Gītā*'s "as it is" conclusion can easily identify commentaries that are not "as it is." Śrīla Prabhupāda deliberately used the phrase "as it is" in the name of his *Bhagavad-gītā* commentary, not to defy the revered Vaiṣṇava commentaries, which are all "as it is," but to defy all those that do not highlight unalloyed devotion to Kṛṣṇa as the only conclusion of the *Bhagavad-gītā*. Prabhupāda's commentary title continues to shake up and entice all who come in contact with it.

Freedom of expression is the mantra in today's world. Even the Absolute Truth has become a matter of opinion rather than a matter of fact. In such a setting, Prabhupāda's *Bhagavad-gītā As It Is* presents an outright challenge to the incumbent intellectual scene. One can't resist getting intrigued by such audacity. Only one who has something awesomely powerful up his sleeve can take on the whole world in this manner. Don't miss the opportunity to study Prabhupāda's *Bhagavad-gītā As It Is* and see for yourself how his commentary lives up to its catchy name. ❁

Abhijit Toley is a member of the congregation of ISKCON's Śrī Śrī Rādhā-Kuṅjabihārī Temple in Pune, India. He works as a principal software engineer with Symantec Corporation in Pune.

Looking for THE PLACE OF NO MISERY

*A search for the spiritual world,
inspired by the words of an unwitting songwriter.*

By Upendra Dāsa

I EARNED MY DEGREE in chemical engineering in 1970 and took up a job in a petrochemical company in Mumbai. I stayed in bachelors' accommodations, and my life was not smooth. Eating in hotels, watching roommates fight over trivial matters, and being deserted by my best friends over some misunderstanding made me depressed and homesick. Though not at fault, I was blamed for a couple of mishaps in our factory. One day as I was returning from work, a furious elderly neighbor called me a dirty bachelor and blamed me for spoiling the children of the building. I did not understand what he was saying and why he was angry. It seemed everybody hated me. Later I came to know that one of my roommates had shown a nude calendar to the children.

One day I thought, "Enough is enough." The next day was my birthday, and I decided to put an end to all my miseries by throwing myself under the train that passed nearby at 4:00 P.M. As I lay in my room alone waiting, I watched the clock tick second by second. Suddenly I heard a popular Hindi film



song playing over a loudspeaker. In my present situation, its meaning hit me like a thunderbolt: "Come, I will take you to that far end of the sky where there are no miseries, no tears; there is love and only love." I wondered, "Is there really a place like that? Should I end my life now, or look for that place? Is somebody offering to take me there?"

Just then the doorbell rang. A ten-year-old girl who lived on the second floor was standing at the door, and she invited me to her

house. I asked why. She said it was a surprise. How could I go to some stranger's house on the invitation of a small girl, especially after being accused of trying to spoil the children? But the girl was persistent and stood there for a long time. I heard the four o'clock train pass by. The girl had foiled my plan. Her two elder sisters joined her. Now what? Maybe another round of dirty bachelor scolding awaited me. Let me get it done with.

I went up to their home. What I saw there filled my heart with mixed emotions of shock, surprise, and joy. On a blackboard they had written in big letters "HAPPY BIRTHDAY TO BROTHER UDAY." My eyes filled with tears. Soon the girls' father joined us and there was a mini birthday party. (Incidentally, the ten-year-old girl's name was Kirtana.)

When I returned to my room, I was confused by the turn of events and decided to investigate the place "where there are no miseries; there is only love." I had a friend whose father supplied light and sound equipment for film shootings. My friend often attended shootings and knew people in the film industry.

I requested him to ask the lyricist who had written the song in question what he knew about the place he wrote about. A week later my friend told me he had met the lyricist, who told him that I was a nut, a mad person. The films are a make-believe world, and there is no such place in this creation where there are no miseries. I was disappointed, but deep in my heart I felt there must be a place like that somewhere.

I married in 1975, and a daughter was born to us in 1977. In those years I visited many missions—Rama Krishna Mission, Chinmaya

give ten minutes a day.

“Ten minutes a day is not much,” I said.

“For a lifetime,” he replied.

I was shocked. That’s a big commitment.

But then I thought, “Whatever he wants me to do in those ten minutes will benefit me and not him. Moreover, he is a very calm, effulgent person, and intelligent, too. If I can get even a fraction of those qualities, then why not make the commitment?”

I asked him what I should do in those ten minutes. He told me to chant the Hare Kṛṣṇa *mahā-mantra*.

Within a couple of months, without any conscious effort, I stopped smoking, eating meat, and drinking alcohol.

Mission, Satya Saibaba Mission, and so on—but my question remained unanswered. By 1986 I had reached the top of the organization and started working like a donkey for twelve to fourteen hours daily.

Not Ready to Commit

In April 1991, my life began to change. I attended an eight-lecture course entitled “The Science of Self-discovery,” based on the *Bhagavad-gītā*. Govinda Dāsa of ISKCON conducted it, and at the end of the course he asked me to sign a form, committing to chant sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* daily and follow the four regulative principles: no meat-eating (as well as no onions or garlic), no illicit sex, no intoxication, and no gambling. I was not ready to sign it.

About two years later I got the opportunity to attend two lectures by Devāmṛta Dāsa (now Bhakti Rasāmṛta Swami). I told him that the philosophy was very nice but I could not commit myself to all the regulative principles. He told me not to worry and asked if I could

Thus I started chanting the Hare Kṛṣṇa *mahā-mantra* daily. Those days I used to chant a Śiva mantra and a Gaṇeśa mantra for half an hour. I added the Hare Kṛṣṇa *mahā-mantra*, and soon the *mahā-mantra* replaced the other two mantras. Within a couple of months, without any conscious effort, I stopped smoking, eating meat, and drinking alcohol.

Not Ready to Dance

One Sunday in May 1993, I visited ISKCON’s Śrī Śrī Rādhā-Gopīnātha Temple in the Chowpatty section of Mumbai. I stood aside and watched as devotees danced during the *ārati*. Then His Holiness Rādhānātha Swami Mahārāja started his lecture. He began by describing how miserable this material world is. I agreed with him.

Then he said, “But there is another place, where there are no miseries, no dualities; there is only transcendental love. That place is the abode of the Supreme Lord, Kṛṣṇa, our real eternal home. Going back home, back to Godhead, is the

highest perfection of our life.”

My heart leapt with joy. At last I had found the answer to my question. His class that day cleared many of my other doubts as well.

After the lecture, Mahārāja led the *kīrtana* and the devotees danced. Beginning in my college days, I had done lots of dancing at college election rallies, annual festivals, parties, and so on, and later during Gaṇeśa festivals. I was sick of it. I could not reconcile myself to this dancing in the temple for spirituality. I tried to stand aside, but devotees kept pulling me among them. I decided to get out.

I started moving backward through rows of dancing devotees toward the exit door. Mahārāja was pausing the *kīrtana* regularly to tell the story of Draupadī being disrobed.

“Duḥśāsana was pulling her sari, and Draupadī was frantically trying to hold on to it.”

I was slowly approaching the exit door.

“What was Draupadī’s strength compared to that of Duḥśāsana, who had the strength of a thousand elephants?”

I was almost at the door.

“Draupadī realized the futility of her attempts to save herself and in the mood of helplessness and surrender raised both her hands and called out . . .”

Just one more step, and I will be out the door, out of the temple, out into the material world forever.

“O Kṛṣṇa! O Govinda!”

I didn’t know what hit me. I froze where I was. For a moment I forgot who I was, where I was, what I was doing. When I came to external consciousness, I found myself moving forward and backward with the devotees. Still not fully aware of what was happening, I looked around, and my eyes fell on Śrī Śrī Rādhā-Gopīnātha.

Gopīnātha was mischievously smiling at me and seemed to say, “You fool, trying to get out? If you do, it will be the biggest mistake of your life.”

To my surprise I was enjoying dancing with the devotees. I

knew now, “This is my home. This is where I belong.”

A Family for Kṛṣṇa

I went home very excited by the experience and told my wife that I would like to go to this temple every Sunday. She did not like this idea. She was furious. We fought bitterly over the issue. Ultimately she dropped a bomb.

“If you remain out of the house on Sundays, then I’m afraid that may be the end of our marriage.”

Both of us fell silent. For two days not a single word was exchanged between us.

I prayed, “O Lord! This is your problem. I don’t know how to solve

it. The ball is in your court.”

One day that week my wife asked me, “Are you going to that temple this Sunday?”

I said yes. She said she would also go. She was curious to see what had attracted me so much. So the following Sunday we went to the temple together. On our way back she said she would go to the temple every Sunday even if I didn’t.

Rādhā-Gopinātha solved my problem as only They could. Since then we have been part of this movement of Śrī Caitanya Mahāprabhu, in the mission of Śrīla Prabhupāda, under the guidance of His Holiness Rādhānātha Swami Mahārāja, and under the care of the devotees of Rādhā-Gopinātha.

Soon after I joined this movement, my company wound up its business. I retired from my profession in 1996. My wife and I received our *harināma* initiation in 1995, and my wife got the name Śaraṇagatī Devī Dāsī. We received second initiation in 1996. Since 1999 I have been serving as a spiritual counselor for the Chowpatty congregation. Our daughter Candrikā Devī Dāsī, who received her initiation in 1997, is happily married to Gauracandra Dāsa, who works in Kuala Lumpur, Malaysia, as a software professional and also renders service to the ISKCON temple there. I often travel to Malaysia and Singapore and get further opportunity to glorify the Lord. ❀

IN MEMORIAM

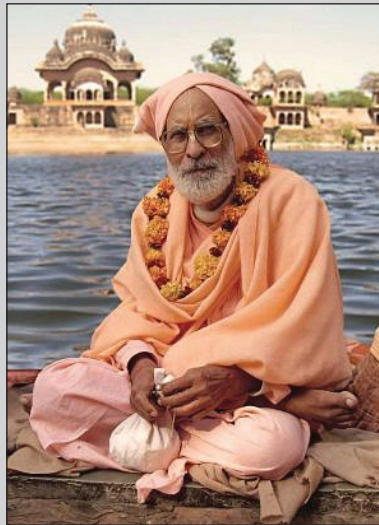
Śrīpāda B.V. Nārāyaṇa Mahārāja

Śrīpāda B. V. Nārāyaṇa Mahārāja, a prominent Vaiṣṇava leader, passed away on December 29 in the holy city of Jagannath Puri, India. He was eighty-nine years old. The executive committee of ISKCON’s governing body commission has issued the following statement:

Dear Disciples and Followers of Śrīpāda B.V. Nārāyaṇa Mahārāja,
Please accept our humble obeisances, all glories to Śrī Guru and Śrī Gaurāṅga.

We, the Executive Committee of ISKCON’s Governing Body Commission, wish to express our bereavement on hearing of the passing of Śrīpāda Nārāyaṇa Mahārāja.

As a disciple of His Divine Grace Bhaktiprajñāna Keśava Goswami Mahārāja, the God-brother and *sannyāsa* guru of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of ISKCON, Śrīpāda Nārāyaṇa Mahārāja had been a longtime acquaintance of our Śrīla



Prabhupāda. Mahārāja assisted Prabhupāda in his early days in the United States, assistance for which Śrīla Prabhupāda had expressed his appreciation.

At this time we remember Nārāyaṇa Mahārāja as a dedicated and powerful preacher. He traveled around the world to deliver the message of *Śrīmad-Bhāgavatam* and spread Lord Cai-

tanya Mahāprabhu’s mission. He also translated important Vaiṣṇava texts.

Śrīpāda Nārāyaṇa Mahārāja lived a long and fruitful life in devotional service and was an inspiration to many. We pray the Lord will give comfort to his disciples and followers in this difficult time.

On behalf of all the members of ISKCON, we offer him our respectful obeisances.

*vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

[“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.”]

The GBC Executive Committee,
Madhu Sevītā Dāsa
Hṛdaya Caitanya Dāsa
Bhakti Caitanya Swami

TRANSFORM

(continued from page 21)

You can do the same thing with Kṛṣṇa conscious desk calendars that have a different quotation for every day of the year. If dress code allows, you can do this with a Kṛṣṇa conscious T-shirt. If you own your own business, you can have pictures of Kṛṣṇa and Kṛṣṇa conscious sayings on the wall.

Another thing that will help you be Kṛṣṇa conscious at work is to pray to Kṛṣṇa for the people at your workplace. For example, you can pray that they become open to Kṛṣṇa consciousness. If you see that happening, you can take advantage of the opportunity to introduce spiritual topics and even invite them to participate in some Kṛṣṇa conscious programs.

Ultimately the best way to help people become Kṛṣṇa conscious is to be Kṛṣṇa conscious yourself. People are usually more impressed by who you are and what you do than by what you say.

If people see something different or special about you, they are going to want to know your secret. When they find out, it might spark interest and faith in Kṛṣṇa consciousness. Your behavior, qualities, and dealings with others are an essential aspect of your giving Kṛṣṇa con-

sciousness at work.

Obviously, there are many other ways to interest people in Kṛṣṇa. I brought up the above examples just to get your juices flowing—to get you thinking about what you might be able to do in your workplace. There are many opportunities to be Kṛṣṇa conscious at work.

You Don't Win the Game on the Court

Ultimately, being Kṛṣṇa conscious in the workplace depends a lot on what you do when you are *not* at work, just as the success of an athlete depends on his personal practice. The more Kṛṣṇa conscious activities you do when you are not at work, the greater chance you have of being Kṛṣṇa conscious at work.

Devotee-Owned Businesses

The purpose of this article is not to discount the reality that many of us work in environments that can make it a challenge to be Kṛṣṇa conscious. Ideally, it would be best to work in devotee-owned businesses and thus work in the association of other devotees. I always encourage devotees so inclined to develop businesses and companies

that can employ other devotees.

I also encourage all devotees (especially those who have successful businesses or well-paying jobs) to direct money beyond their regular donations into projects they have a special connection with or attraction for, or even to develop their own projects for spreading Kṛṣṇa consciousness.

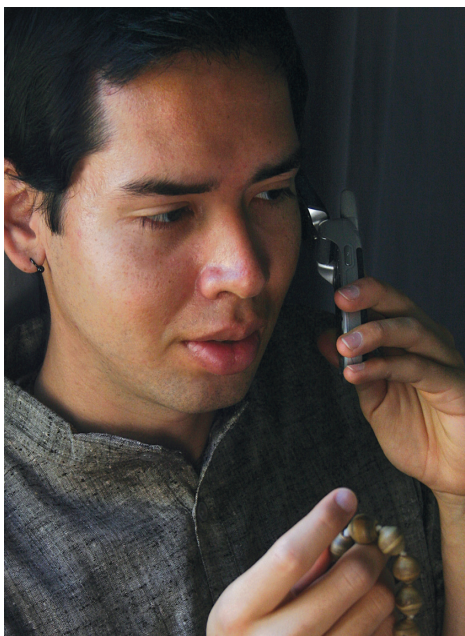
When your work is directly connected to supporting something dear to your heart, it creates an inspiring connection between your work and your devotional service.

What's the Bottom Line?

Heaven and hell are not only physical places, but states of consciousness. We have control over whether we work in hell or in heaven. ☸

Mahātmā Dāsa was initiated in 1970 by Śrīla Prabhupāda. He is co-director of Bhakti Life (www.bhakti-life.org), which offers workshops, retreats, and online courses. He lives in Alachua with wife, Jāhnavā Devī Dāsī, and their daughter, Brajasundari. You can visit him at www.mahatmadass.com

This article was adapted from a chapter in the author's upcoming book, Living the Wisdom of Bhakti.



FREE TELEPHONE JAPA & BHĀGAVATAM CONFERENCE

Listen in each Sunday morning as senior devotees give classes on the *Śrīmad-Bhāgavatam* or speak about topics related to chanting *japa*.

For information, contact Rasāla Kṛṣṇa Dāsa by email at rasala108@gmail.com or online at www.iskconnj.com/japa, or call (732) 501-1018 (evenings, New Jersey).

The International Society for Krishna Consciousness CENTERS AROUND THE WORLD

Founder-Ācārya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

INDIA

- Agartala, Tripura** — Mathchow Muhani, Assam-Agartala Rd., Banamalipur 799 001/
Tel. (381) 2327053, (381) 2204518, or 9436167045/ premadatadas@rediffmail.com
- Ahmedabad, Gujarat** — Satellite Rd., Sarkhej Gandhinagar Highway, Bopal Crossing,
380 059/ Tel. (79) 2686-1945, 1644, or 2350/ jasomatinandan.acbsp@pamho.net
- Allahabad, UP** — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/
Tel. (532) 2416718/ iskcon.allahabad@pamho.net
- Amravati, Maharashtra** — Saraswati Colony, Rathi Nagar 444 603/ Tel. (721) 2666849 or
9421805105/ iskconamravati@gmail.com
- Amritsar, Punjab** — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (183) 2540177
- Aravade, Maharashtra** — Hare Krishna Gram, Tal. Tasgaon, Dist. Sangli/ Tel. (2346) 255766
or 255515, or 9371163955
- Bangalore, Karnataka** — Hare Krishna Hill, Chord Rd., 560 010/ Tel. (80) 23471956 or
23578346/ Fax: (80) 23578625/ manjunath36@iskconbangalore.org
- Bangalore, Karnataka** — ISKCON Sri Jagannath Mandir, No. 5, 1st Cross, Sri Puram, Shesha-
dripuram 560 020/ Tel. 9901060738 or 9886709603/ varada.krsna.jps@pamho.net
- Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (265) 2310630 or 2331012/
iskcon.baroda@pamho.net
- Beed, Maharashtra** — Saint Sawata Mali Chowk, MIDC Rd., Beed 431 122/
Tel. (2442) 231799 or 233054
- Belgaum, Karnataka** — 211 Shukrawar Peth, Tilak Wadi, 590 006/ Tel. (831) 2436267,
2400108, or 4204672/ iskcon.belgaum@pamho.net
- Bhadrak, Odisha (formerly Orissa)** — Gour Gopal Mandir, Kuansh Bhadrak 756 100/
Tel. (6784) 251730
- ♦ **Bhubaneswar, Odisha** — N.H. No. 5, IRC Village, 751 015/ Tel. (674) 2553517, 2553475,
or 2554283/ gm.iskconbsr.ggs@pamho.net
- Brahmapur, Odisha** — Hare Krishna Temple, N. H. No. 5, Dist. Ganjam, 760 008/
Tel. (680) 2350100 or 9437179400/ pancharatna.kkg@pamho.net
- Brahmapur, Odisha** — Sri Rama Govinda Mandir, Aska Rd., at Post Ankuspur, Brahmapur,
Dist. Ganjam, 761 100/ Tel. (680) 2485720/ sgopalcccd@yahoo.co.in
- Chamorshi, Maharashtra** — 78, Krishna Nagar, Dist. Gadchiroli, Chamorshi 264 403/
Tel. 09423422914
- Chandigarh, Punjab** — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (172) 260-1590
or 260-3232/ iskcon.chandigarh@pamho.net
- Chennai** — Hare Krishna Land, off ECR, Akkarai, Sholinganallur, Chennai 600 119/
Tel. (44) 24530921 or 24530923/ iskconchennai@gmail.com
- Coimbatore, TN** — Jagannath Mandir, Hare Krishna Land, Aerodrome P.O., Opp. CIT, 641 014/
Tel. (422) 2574508, 2574812, or 2574813/ info@iskcon-coimbatore.org
- Dwarka, Gujarat** — Bharatiya Bhavan, Dev Bhavan Rd., 361 335/ Tel. (2892) 34606/
Fax: (2892) 34319
- Gadei Giri, Odisha** — Post Alalob via Balikuda, Dist. Jagatsinghpur, 754 108/ Tel. (6724)
238112/ srigopalcccd@yahoo.co.in
- Ghaziabad, UP** — Hare Krishna Marg, R-11/35, Raj Nagar, 201 002/ Tel. 9312438001
or 9312438000/ Fax: (120) 2824200/ iskcon.ghaziabad@pamho.net
- Guntur, AP** — Opp. Sivalayam, Peda Kakani 522 509
- Guwahati, Assam** — Ulubari Chariali, South Sarania, 781 007/ Tel. (361) 2525963/
iskcon.guwahati@pamho.net
- Hanumkonda, AP** — Neeladri Rd., Kapuwada, 506 011/ Tel. (8712) 77399
- Haridaspur, WB** — P.O. Chhaygharia, Bangoan, 24 Parganas, 743 704/ Tel. (3215) 57856
- Haridwar, Uttaranchal** — Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda
249 401/ Tel. (1334) 260818 or 9411371870
- Hyderabad, AP** — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. 8106130279 or (40)
24744969/ iskcon.hyderabad@pamho.net (Guesthouse: guesthouse.iskconhyd@pamho.net)
- Imphal, Manipur** — Hare Krishna Land, Airport Rd., 795 001/ Tel. (385) 2455693/
manimandir@sancharnet.in
- Indore, MP** — ISKCON, Nipania, Indore/ Tel. 9300474043/ mahaman.acbsp@pamho.net
- Jaipur, Rajasthan** — ISKCON Rd., Opp. Vijay Path, Mansarovar, Jaipur 302 020 (mail: ISKCON,
84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020)/ Tel. (141)
2782765 or 2781860/ jaipur@pamho.net
- Jhansi, UP** — Inside Saiyar Gate, Near Kali Badi/ Tel. (510) 2443602
- Kanpur, UP** — Mainawati Marg, Bithur Rd., Nawabganj, 208 002/ Tel. 9037188117, 9198707801,
or 9198707804/ iskcon.kanpur@pamho.net
- Katra, J&K** — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnovevi, 182 101/
Tel. (1991) 233047
- Kolkata, WB** — 3C Albert Rd., 700 017 (behind Minto Park, opp. Birla High
School)/ Tel. (33) 3028-9258 or -9280/ iskcon.calcutta@pamho.net
- ♦ **Kurukshetra, Haryana** — ISKCON, Main Bazaar, 136 118/ Tel. (1744) 234806 or 235529
- Lucknow, UP** — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (522) 2636500,
9415235050 or 9415008065/ lucknow@pamho.net
- Ludhiana, Punjab** — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. 9316970600 or
(161) 2770600 / iskcon.ludhiana@pamho.net
- Madurai, TN** — 37 Maninagaram Main Rd., 625 001/ Tel. (452) 274-6472
- Mangalore, Karnataka** — ISKCON Sri Jagannath Mandir, near Hotel Woodlands, Bunts Hotel Rd.,
575 003/ Tel. (824) 2423326 or 2442756, or 9844325616
- ♦ **Mayapur, WB** — ISKCON, Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham,
Dist. Nadia, 741 313/ Tel. (3472) 245620, 245240, or 245355/ Fax: (3472) 245238/
mayapur.chandrodaya@pamho.net
- Moirang, Manipur** — Nongban Enkhol, Tidim Rd./ Tel. (3879) 795133
- ♦ **Mumbai, Maharashtra** — Hare Krishna Land, Juhu 400 049/ Tel. (22) 26206860/
Fax: (22) 26205214/ info@iskconmumbai.com; guest.house.bombay@pamho.net
- ♦ **Mumbai, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (22) 23665500/
Fax: (22) 23665555/ info@radhagopinath.com
- Mumbai, Maharashtra** — Shristi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane,
401 107/ Tel. (22) 2811-7795 or -7796/ Fax: (22) 2811-8875/ jagjivan.kkg@pamho.net
- Mysore, Karnataka** — #31, 18th Cross, Jayanagar, 570 014/ Tel. (821) 2500582 or 6567333/
mysore.iskcon@gmail.com
- Nagpur, Maharashtra** — Bharatwada Rd., Near Golmohar Nagar, Ramanuja Nagar, Kalamana Market,
Nagpur 440 008/ Tel. 937015638, 9371064102, or 9423635311/ iskcon.nagpur@pamho.net
- Nellore, AP** — ISKCON City, Hare Krishna Rd., 524 004/ Tel. (861) 2314577 or 9215536589/
sukadevaswami@gmail.com
- ♦ **New Delhi, UP** — Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/
Tel. (011) 2623-5133, 4, 5, 6, or 7/ Fax: (11) 2621-5421/ delhi@pamho.net;
(Guesthouse: guest.house.new.delhi@pamho.net)
- New Delhi, UP** — 41/77, Punjabi Bagh (West), 110 026/ Tel. (11) 25222851 or 25227478
- Noida, UP** — A-5, Sector-33, 201 301 (Opposite NTPC office)/ Tel. (120) 2506211
- Pandharpur, Maharashtra** — Hare Krishna Dham, East Bank of Chandrabhaga River, Pandharpur,
Dist. Solapur, 413 304/ Tel. (2186) 267242 or 267266, or 9423335991/
iskcon.pandharpur@pamho.net
- Patna, Bihar** — Sri Sri Banke Bihariji Mandir, Golok Dham, Budha Marg, Patna-1/ Tel. (612) 2220794,
2687637, or 2685081; or 9431021881/ Fax: (612) 2205929/ krishna.kripa.jps@pamho.net
- Pune, Maharashtra** — 4 Tarapoor Rd., Camp, 411 001/ Tel. (20) 41033222 or 41033223/
nvccc@iskconpune.in
- Puri, Odisha** — Bhakti Kuti, Swargadwar, 752 001/ Tel. (6752) 231440
- Raipur, Chhattisgarh** — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh,
Raipur 492 001/ Tel. (771) 5037555 or 9893276985/ iskconraipur@yahoo.com
- Rajkot, Gujarat** — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., Opposite Kankot Patiya,
Mota Mava, 360 005/ Tel. 9898550185/ vaishnavseva@yahoo.co.in
- Ranaghat, WB** — Gourdharm, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (3473)
281150 or 281226/ shyamrup.jps@pamho.net
- Salem, TN** — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (427) 2001686/
iskcon.salem@pamho.net
- Secunderabad, AP** — 27 St. John's Rd., 500 026/ Tel. (40) 780-5232/ Fax: (40) 814021
- Silchar, Assam** — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (3842) 34615
- Siliguri, WB** — ISKCON Rd., Gitalpara, 734 406/ Tel. (353) 426619, 539046, or 539082
- Solapur, Maharashtra** — Hare Krishna Land, 171/2 Uttar Kasabe, Akalkot Rd., Bhaktivedanta Marg, near
New Jakat Naka, Dist. Solapur, 413006/ Tel. 9371178393 or 9370651251/ shursendas@yahoo.co.in
- Sri Rangam, TN** — 103 Amma Mandapam Rd., Sri Rangam, Trichy 620 006/
Tel. (431) 2433945/ iskcon.srirangam@yahoo.com.in
- Surat, Gujarat** — Ashram Rd., Jahangirpura, 395 005/ Tel. (261) 2765891 or 2765516/
surat@pamho.net
- Thiruvananthapuram, Kerala** — Hospital Rd., Thycad, 695 014/ Tel. (471) 2328197/ jsdasa@yahoo.co.in
- Tirunelveli, TN** — 10B Tiruvananthapuram, Near Vannarapettai Circle, 627 002/ Tel. (462) 2501640
- ♦ **Tirupati, AP** — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (877) 2231760 or 2230009/
revati.raman.jps@pamho.net (Guesthouse: guesthouse.tirupati@pamho.net)
- Udhampur, J&K** — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar
182 101/ Tel. (1992) 270298/ info@iskconudhampur.com
- Ujjain, MP** — 35-37 Hare Krishna Land, Bharatpuri, 456 010/ Tel. (734) 2535000 or 2531000,
or 9300969016/ Fax: (734) 2536000/ iskcon.ujjain@pamho.net
- Vallabh Vidyanagar, Gujarat** — Opp. B&B Polytechnic, Mota Bazaar, Ananda, 388 120/ Tel. (2692)
270796 or 233012/ iskcon.vvnagar@pamho.net
- Varanasi, UP** — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi
221 010/ Tel. (542) 246422 or 222617
- Vellore, TN** — Chennai Ext. Centre, 10-12, 10th East Cross Road, Gandhi Nagar, 632 006
- Vijayawada, AP** — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandaal, Vijayawada,
Dist. Guntur 522 501/ Tel. (8645) 272513/ mmdasiskconvijayawada@gmail.com
- Visakhapatnam, AP** — Hare Krishna Land, Sagarangar-45 (City office and mail: Plot No. 52,
Pandurangapuram, Beach Rd., Visakhapatnam 530 043)/ Tel. (891) 2528376 or 6537625/
samba.jps@pamho.net (Guesthouse: guesthouse.vizag@pamho.net)
- ♦ **Vrindavan, UP** — Krishna-Balaram Mandir, Bhaktivedanta Swami Park, Raman Reti, Dist. Mathura,
281 124/ Tel. & Fax: (565) 2540728/ iskcon.vrindavan@pamho.net;
(Guesthouse: Tel. (565) 2540022; ramamani@sancharnet.in)
- Warangal, AP** — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (8712) 426182
- Yamunanagar, Haryana** — ISKCON Hare Krishna Dham, Hare Krishna Marg, Raghunathpuri, Yamu-
nanagar 135001/ Tel. (1732) 321001 or (mobile) 09355330775/ vishu_bakshi05@yahoo.co.in

RURAL COMMUNITIES

- Ahmedabad District, Gujarat (Hare Krishna Farm)** — Katwada (contact ISKCON Ahmedabad)
- Assam** — Karnamadh, Dist. Karimganj
- Chamorshi, Maharashtra** — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/ Tel. (218) 623473
- Hyderabad, AP (New Naimisaranya Farm)** — P.O. Dablipur Village, Medchal Tq., Dist. R.R.,
501 401/ Tel. (40) 65520070 or 9440057263/ naimisaranya@pamho.net

Many temples have their own websites, which you can find at our online directory: <http://directory.krishna.com>. Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). For information on international calling, go to www.howtocallobroad.com. ♦ Temples with restaurants or dining

CENTERS AROUND THE WORLD

Indore, MP (Krishna-Barama Mandir) — Hare Krishna Vihar, Nipania Village/
Tel. (731) 572794

Mayapur, WB — (contact ISKCON Mayapur)

Puri, Orissa — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (6752) 230494

Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,
P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (2622) 63546

Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura

ADDITIONAL RESTAURANTS

Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (33) 24866922
or 24866009

Surat, Gujarat — Ashram Rd., Jahangirpura 395005/ Tel. (261) 2765891 or 2765516/
surat@pamho.net

CANADA

Brampton-Mississauga, Ontario — Unit 20, 1030 Kamato Dr., L4W 4B6/ Tel. (416) 840-6587
or (905) 826-1290/ iskconbrampton@gmail.com

Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/
vamanstones@shaw.ca

Edmonton, Alberta — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/
harekrishna.edmonton@gmail.com

Montreal, Quebec — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/
iskconmontreal@gmail.com

◆ **Ottawa, Ontario** — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/
iskconottawa@sympatico.ca

Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-0002 or -6461/
jagadishadas@yahoo.com

Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/
toronto@pamho.net

Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-
8715/ Govinda's Bookstore & Cafe: (604) 433-7100 or (888) 433-8722/ akura@krishna.com

RURAL COMMUNITY

Ashcroft, B.C. — Saranagati Dhama, Venables Valley (mail: P. O. Box 99, V0K 1A0)/
Tel. (250) 457-7438/ Fax: (250) 453-9306/ iskconsaranagati@hotmail.com

U.S.A.

◆ **Atlanta, Georgia** — 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. & fax: (404) 377-8680/
admin@atlantaharekrishnas.com

Baltimore, Maryland — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-1624/
contact@iskconbaltimore.org

Berkeley, California — 2334 Stuart St., 94705/ Tel. (510) 649-8619/ Fax: (510) 665-9366

Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com

Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/
Fax: (617) 909-5181/ darukrishna@iskconboston.org

Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/
chicagoiskcon@yahoo.com

Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ premvilasdas.rns@gmail.com

◆ **Dallas, Texas** — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/
tkkrishnas@aol.com; restaurant: vegetarianataste@aol.com

◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052

Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ gaurangi108@hotmail.com

Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2927/
kalakantha.acbsp@pamho.net

Hartford, Connecticut — 1683 Main St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/
pyari@sbcglobal.net

◆ **Honolulu, Hawaii** — 51 Coelmo Way, 96817/ Tel. (808) 595-4913/ rama108@bigfoot.com

Houston, Texas — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/
management@iskconhouston.org

Kansas City, Missouri — 5201 Paseo Blvd., 64110/ Tel. (816) 924-5619/ Fax: (816) 924-5640/
rvc@rvc.edu

Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com

Las Vegas, Nevada — Govinda's Center of Vedic India, 7181 Dean Martin Dr., 89118/
Tel. (702) 434-8332/ info@govindascenter.com

◆ **Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-
2715/ membership@harekrishna.com

◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: 3109 Grand Ave., #491, Coconut Grove, FL
33133)/ Tel. (305) 442-7218/ devotionalservice@iskcon-miami.org

New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032 (office) or
(504) 638-1944 (temple)/ gopal211@aol.com

◆ **New York, New York** — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/
Fax: (718) 875-6127/ ramabhadra@aol.com

◆ **New York, New York** — The Bhakti Center, 25 First Ave., 10003/ Tel. (212) 253-6182

Orlando, Florida — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865/ info@iskconorlando.com

Philadelphia, Pennsylvania — 41 West Allens Ln., 19119/ Tel. (215) 247-4600/
Fax: (215) 247-8702/ iskconphilly@aol.com

◆ **Philadelphia, Pennsylvania** — 1408 South St., 19146/ Tel. (215) 985-9303/ savecows@aol.com

Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/
Fax: (480) 705-4901/ premadhatidd@live.com

Portland, Oregon — 3766 SE Division, 97202/ Tel. (503) 236-6734/ info@iskconportland.com

◆ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/
Fax: (314) 535-0672/ iskcon.stl@pamho.net

San Antonio, Texas — 6772 Oxford Trace, 78240/ Tel. (210) 401-6576/ aadasa@gmail.com

◆ **San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (858) 483-2500 or 272-8263/
Fax: (858) 483-0941/ krishna.sandiego@gmail.com

San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/ iskconsanjose@yahoo.com

Seattle, Washington — 1420 228th Ave. S.E., Sammamish, 98075/ Tel. (425) 246-8436/
Fax: (425) 868-8928/ info@vedicculturalcenter.org

◆ **Spanish Fork, Utah** — Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/
Tel. (801) 798-3559/ Fax: (801) 798-9121/ carudas@earthlink.net

Tallahassee, Florida — 1323 Nylis St., 32304/ Tel. & fax: (850) 224-3803/ darudas@gmail.com

Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973)
299-0970/ madhupati.jas@pamho.net

◆ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/
sandaminidd@cs.com

Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/
Fax: (301) 299-5025/ ad@pamho.net

RURAL COMMUNITIES

◆ **Alachua, Florida (New Raman Reti)** — 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819,
32616)/ Tel. (386) 462-2017/ Fax: (386) 462-2641/ alachuatemple@gmail.com

Carriere, Mississippi (New Talavan) — 31492 Anner Rd., 39426/ Tel. (601) 749-9460
or 799-1354/ Fax: (601) 799-2924/ talavan@hughes.net

Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo
(mail: HC-01, Box 8440, Gurabo, PR 00778)/ Tel. (787) 367-3530 or (787) 737-1722/
manonatha@gmail.com

Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/
Tel. (919) 732-6492/ bkgoswami@earthlink.net

◆ **Moundsville, West Virginia (New Vrindaban)** — R.D. No. 1, Box 319, Hare Krishna Ridge,
26041/ Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 845-0023/
mail@newvrindaban.com

Mulberry, Tennessee (Murari-sevaka) — 532 Murari Ln., 37359 (mail: P.O. Box 108, Lynchburg,
TN 37352)/ Tel. (931) 227-6156/ Tel. & fax: (931) 759-6888/ murari_sevaka@yahoo.com

Port Royal, Pennsylvania (Gita Nagari) — 534 Gita Nagari Rd., 17082/ Tel. (717) 527-4101/
dhruva.bts@pamho.net

Sandy Ridge, North Carolina — Prabhupada Village, 1283 Prabhupada Rd., 27046/
Tel. (336) 593-9888/ madanmohanmohini@yahoo.com

ADDITIONAL RESTAURANTS

Hato Rey, Puerto Rico — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/
Tel. (787) 754-6959/ Fax: (787) 756-7769/ tkveggiegarden@aol.com

UNITED KINGDOM AND IRELAND

Belfast, Northern Ireland — Brooklands, 140 Upper Dunmurray Ln., BT17 0HE/
Tel. +44 (28) 9062 0530

Birmingham, England — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (121) 420 4999/
birmingham@iskcon.org.uk

Cardiff, Wales — The Soul Centre, 116 Cowbridge Rd., East Canton CF11 9DX/
Tel. +44 (29) 2039 0391/ the.soulcentre@pamho.net

Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/
Tel. +44 (24) 7655 2822 or 5420/ haridas.kds@pamho.net

◆ **Dublin, Ireland** — 83 Middle Abbey St., Dublin 1/ Tel. +353 (1) 661 5095/ dublin@krishna.ie;
Govinda's: info@govindas.ie

Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (116) 276 2587/
pradyumna.jas@pamho.net

Lesmahagow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/
Tel. +44 (1555) 894790/ Fax: +44 (1555) 894526/ karunabhavan@aol.com

◆ **London, England (city)** — 10 Soho St., W1D 3DL/ Tel. +44 (20) 7437-3662; residential /pujaris,
7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (20) 7439-1127/
london@pamho.net

◆ **London, England (country)** — Bhaktivedanta Manor, Dharam Marg, Hilfield Ln., Watford, Herts,
WD25 8EZ/ Tel. +44 (1923) 851000/ Fax: +44 (1923) 851006/ info@krishnatemple.com;
(for accommodations:) bmguesthouse@krishna.com

London, England (south) — 42 Enmore Rd., South Norwood, SE25 5NG/ Tel. +44
7988857530/ krishnaprema89@hotmail.com

London, England (Kings Cross) — 102 Caledonian Rd., Kings Cross, Islington, N1 9DN/
Tel. +44 (20) 7168 5732/ foodforalluk@aol.com

Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (161) 226 4416/
contact@iskconmanchester.com

Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (191) 272 1911

◆ **Swansea, Wales** — 8 Craddock St., SA1 3EN/ Tel. +44 (1792) 468469/
iskcon.swansea@pamho.net; restaurant: govind-das@hotmail.com

RURAL COMMUNITIES

London, England — (contact Bhaktivedanta Manor: Krishna conscious programs are held regularly
in more than forty other cities in the U.K. For information, contact ISKCON Reader Services,
P. O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk)

Upper Lough Erne, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Derrylin,
Co. Fermanagh, BT92 9GN/ Tel. +44 (28) 6772 1512/ govindadwipa@pamho.net

ADDITIONAL RESTAURANTS

Dublin, Ireland — Govinda's, 4 Augier St., Dublin 2/ Tel. +353 (1) 475 0309/
Fax: (1) 478 6204/ info@govindas.ie

Dublin, Ireland — Govinda's, 18 Merrion Row, Dublin 2/ Tel. +353 (1) 661 5095/
praghosa.sdg@pamho.net

AUSTRALASIA

AUSTRALIA

Adelaide — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (8) 8359-
5120/ iskconsa@tpg.com.au

Brisbane — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/
Tel. +61 (7) 3379-5455/ Fax: +61 (7) 3379-5880

Canberra — 44 Limestone Ave., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/
Tel. & fax: +61 (2) 6262-6208

Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (3) 9699-5122/
Fax: +61 (3) 9690-4093/ melbourne@pamho.net

Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (2) 4967-7000/ iskcon_newcastle@yahoo.
com.au

CENTERS AROUND THE WORLD

Perth — 155-159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (8) 6293-1519/ perth@pamho.net
Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (2) 9959-4558/ Fax: +61 (2) 9957-1893/ admin@iskon.com.au
Sydney — Govinda's Yoga and Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (2) 9380-5162/ Fax: +61 (2) 9360-1736/ sita@govindas.com.au

RURAL COMMUNITIES

Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (3) 5288-7383
Cessnock, NSW (New Gokula) — Lewis Lane, off Mount View Rd., Millfield, near Cessnock (mail: P.O. Box 399, Cessnock, NSW 2325)/ Tel. +61 (2) 4998-1800/ Fax: +61 (2) 9957-1893/ iskonfarm@mac.com
Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (2) 6672-6579/ Fax: +61 (2) 6672-5498/ ajita@in.com.au

RESTAURANTS

Brisbane — Govinda's, 99 Elizabeth St., 1st Floor, QLD 4000/ Tel. +61 (7) 3210-0255
Brisbane — Krishna's Cafe, 1st Floor, 82 Vulture St., West End, QLD 4000/ brisbane@pamho.net
Burleigh Heads — Govinda's, 20 James St., Burleigh Heads, QLD 4220/ Tel. +61 (7) 5607-0782/ ajita@in.com.au
Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (7) 5451-0299
Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (3) 9650-2939
Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (3) 9650-1578

NEW ZEALAND AND FIJI

Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (3) 366-5174/ Fax: +64 (3) 366-1965/ iskonchch@clear.net.nz
Hamilton, NZ — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (7) 850-5108/ rmaster@wave.co.nz
Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 6664112/ regprakash@excite.com
Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building, 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax: +679 3477436/ vdas@frca.org.fj
Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243
Sigatoka, Fiji — Sri Sri Radha Damodar Temple, Off Mission St., Sigatoka Town/ Tel. +679 9373703 or 6520866/ drgmarna@connect
Suva, Fiji — 166 Brewster Street (mail: P.O. Box 4229, Samabula)/ Tel. +679 3318441/ Fax: +679 3100016/ iskonsuva@connect.com.fj
Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (4) 478-4108/ info@iskonwellington.org.nz
Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian Street (mail: P.O. Box 6271, Marion Square)/ Tel. +64 (4) 801-5500/ yoga@gaurayoga.co.nz

RURAL COMMUNITY

Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (9) 412-8075/ Fax: +64 (9) 412-7130

RESTAURANT

Wellington, NZ — Higher Taste Hare Krishna Restaurant, Old Bank Arcade, Ground Floor, Corner Customhouse, Quay & Hunter Street, Wellington/ Tel. +64 (4) 472-2233

EUROPE (partial list)

Amsterdam — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (20) 675-1404/ Fax: +31 (20) 675-1405/ contact@amsterdhama.nl
Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ templobcn@hotmail.com
Bergamo, Italy — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940706/ villaggio.hare.krsna@hare.krsna.it
Budapest — III. Lehel Street 15-17 (Csillaghegy), 1039 Budapest/ Tel. +36 (1) 391-0435/ Fax: (1) 397-5219/ nai@pamho.net
Copenhagen — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828 6446/ Fax: +45 4828 7331/ iskon.denmark@pamho.net
Grödinge, Sweden — Radha-Krishna Temple, Korsnäs Gärd, 14792 Grödinge/ Tel. +46 (8) 53029800/ Fax: +46 (8) 53025062/ bmd@pamho.net
Helsinki — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879 or -9837/ Email: harekrishna@harekrishna.fi
♦ Lisbon — Rua Dona Estefânia, 91 R/C 1000 Lisboa/ Tel. & fax: +351(1) 314-0314 or 352-0038
Madrid — Espiritu Santo 19, 28004 Madrid/ Tel. +34 91 521-3096
Oslo — Roahagan 1D, Oslo 0754/ Tel. +47 (22) 062266/ gaurahari.ssha@pamho.net
Paris — 230 Avenue de la Division Leclerc, 95200 Sarcelles Village/ Tel. +33 (1) 39885358/ paris@pamho.net
Prague, Czech Republic — Postal address: Hare Krishna Temple, Luzce 48, 267 18, post office Karlstein, Czech Republic (for directions: http://harekrsna.cz/cvs/how_get_there)/ Tel. +420 311 516 558 or +420 603 205 991/ info@harekrsna.cz
♦ Radhadesh, Belgium — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926 (restaurant: 321421)/ Fax: +32 (086) 322929/ radhadesh@pamho.net
♦ Rome — Govinda Centro Hare Krsna, via di Santa Maria del Pianto 16, 00186/ Tel. +39 (6) 68891540/ govinda.roma@harekrsna.it
♦ Stockholm — Fridhmsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (8) 650-881; Restaurant: Tel. & fax: +46 (8) 654-9004/ lokanatha@hotmail.com
Warsaw — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/ Tel. +48 (22) 750-7797 or -8247/ Fax: +48 (22) 750-8249/ krysna@post.pl
Zürich — Bergstrasse 54, 8032/ Tel. +41 (044) 262 33 88/ Fax: +41 (044) 262 31 14/ kgs@pamho.net

RURAL COMMUNITIES

France (La Nouvelle Mayapura) — Domaine d'Oublaiss, 36360, Lucay le Mâle/ Tel. +33 (2) 5440-2395/ Fax: +33 (2) 5440-2823
Germany (Simhachalam) — Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (8583) 316/ info@simhachalam.de
Hungary (New Vraja-dhama) — Krisna-völgy, 8699 Somogyvamos, Fö u. 38/ Tel. & fax:

+36 (85) 540-002 or 340-185/ info@krisnavolgy.hu

Italy (Villa Vrindavan) — Via Scopeti 108, 50026 San Casciano in Val di Pesa (FL)/ Tel. +39 (55) 820054/ Fax: +39 (55) 828470/ isvaripriya@libero.it
Spain (New Vraja Mandala) — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 949 280436

ADDITIONAL RESTAURANTS

Barcelona — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002/ Tel. +34 (93) 318-7729
Cologne, Germany — Govindam, Roonstrasse 3, 50674 Köln
Locarno, Switzerland — Govinda Restaurant, Via Della Motta 10, Locarno 6600/ Tel. +41 (91) 7523852 or 79626804/ radhakanta@pamho.net
Milan — Govinda's, Via Valpetrosa 5, 20123/ Tel. +39 (2) 862417
Oslo — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (2) 260-6250
Paris — L'arbre à Souhais de Govinda, 18 rue Caroline, 75017/ Tel. 0142935539

COMMONWEALTH OF INDEPENDENT STATES (partial list)

Kiev — 16, Zorany per., 04078/ Tel. +380 (44) 4338312, 4347028, or 43455533
Moscow — Leningradsky Prospect, Vladenie 39 (mail: Begovaya str., 13, OPS 284, a/ya 17, 125284 Moscow)/ Tel. +7 (495) 7394377/ temple@veda.ru

ASIA (partial list)

Bangkok, Thailand — Soi3, Tanon Itsarapap, Toonburi/ Tel. +66 29445346, 814455401, or 897810623/ swami.bvv.narasimha@pamho.net
Chittagong, Bangladesh — Sri Krishna Mandir, in front of Afmi Plaza, Prabartak Sangha (mail: P.O. Box 440)/ Tel. +880 (31) 2551950, 610822; or 1819395948/ iskonctg@gmail.com
Dhaka, Bangladesh — 79 Swamibag, Dhaka-11/ Tel. +880 (2) 7122747 or 7122488/ info@iskonbd.org
Hong Kong — 6/F Oceanview Court, 27 Chatham Road South (mail: P.O. Box 98919)/ Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/ iskon.hong.kong@pamho.net
Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (21) 489-9646/ matsyads@bogar.wasantana.net.id
Kathmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (1) 4373790 or 4373786/ Fax: (1) 414409 (Attn: ISKCON)/ iskonkathmandu@gmail.com
Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yari, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7987-9901/ president@iskonkl.com
Manila, Philippines — Radha-Madhava Center, #9105 Banuyo St., San Antonio village, Makati City/ Tel. +63 (2) 8963357; Tel. & fax: +63 (2) 8901947/ iskonmanila@yahoo.com
Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke Street, Shansu Taung, Myitkyina, Kachin State/ mahanadi@mptmail.net.mm
Taipei, Taiwan — Zhong Xiao East Rd. Sec 2, Lane 39, Alley 2, No 3, 2F/ Tel. +886 (2) 2395-6010 or 2395-6715/ dayal.nitai.tkg@pamho.net
Tokyo, Japan — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/ Tel. +81 (3) 5343-9147 or (90) 6544-9284/ Fax: +81 (3) 5343-3812/ iskon.japan@pamho.net

LATIN AMERICA (partial list)

Buenos Aires, Argentina — Ciudad de la Paz 394, Colegiales, Buenos Aires 1426/ Tel. +54 4555-5654/ nat.div@gmail.com
Caracas, Venezuela — Ave. Los Proceres (con Calle Marquez del Toro), San Bernardino/ Tel. +58 (212) 550-1818
Guayaquil, Ecuador — 6 de Marzo 226 and V. M. Rendon/ Tel. +593 (4) 308412 or 309420/ Fax: (4) 302108
♦ Lima, Peru — Schell 634 Miraflores/ Tel. +51 (1) 444-2871
Mexico City, Mexico — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/ Tel. & fax: +52 (55) 52725944/ iskon@krishnamexico.com
Rio de Janeiro, Brazil — Estrada da Barra da Tijuca, 1990, Itanhangá, Rio de Janeiro, RJ/ Tel. +55 (21) 3563-1627/ contato@harekrishnarj.com.br
San Salvador, El Salvador — 8a Avenida Norte, Casa No. 2-4, Santa Tecla, La Libertad/ Tel. +503 2288-2900/ mail@harekrishnaelsalvador.com
São Paulo, Brazil — Rua Tomas Goncalves 70, Butanta, 05590-030/ Tel. +55 (11) 84963158/ comunicacao@harekrishnasp.com.br
West Coast Demerara, Guyana — Sri Gaura Nitai Ashirvad Mandir, Lot "B," Nauville Flanders (Crane Old Road), West Coast Demerara/ Tel. +592 254 0494/ iskon.guyana@yahoo.com

AFRICA (partial list)

Accra, Ghana — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (21) 229988/ srivas_bts@yahoo.co.in
Cape Town, South Africa — 17 Street Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 6861179/ Fax: +27 (021) 686-8233
♦ Durban, South Africa — 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (031) 403-3328/ Fax: +27 (031) 403-4429/ iskon.durban@pamho.net
Johannesburg, South Africa — 7971 Capricorn Ave. (entrance on Nirvana Dr. East), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia 1820)/ Tel. +27 (011) 854-1975 or 7969/ iskonjnh@iafrica.com
Lagos, Nigeria — No. 23 Egbeyemi St., off Coker Rd., Ilupeju, Lagos (mail: P.O. Box 8793, Marina)/ Tel. +234 8069245577 or 7066011800/ iskon_lagos@yahoo.com
Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (41) 312248
Nairobi, Kenya — Hare Krishna Close, off West Nagara Rd., Nairobi 0100 (mail: P.O. Box 28946)/ Tel. +254 (20) 3744365/ Fax: (20) 3740957/ iskon_nairobi@yahoo.com
♦ Phoenix, Mauritius — Hare Krishna Land, Srila Prabhupada St., Pont Fer/ Tel. +230 6965804/ Fax: +230 6987393/ iskon.phoenix@intnet.mu
Phoenix, South Africa — 72 Pandora Street, Phoenix 4068 (mail: P.O. Box 60992, Phoenix 4060)/ Tel. +27 (031) 5076559/ Fax: (031) 5001923/ iskon.phoenix@pamho.net
Port Harcourt, Nigeria — Umuebule 11, 2nd tarred road, Etche (mail: P.O. Box 4429, Trans Amadij)/ Tel. +234 8033215096/ cankyaus@yahoo.com
Pretoria, South Africa — 1189 Church Street, Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028)/ Tel. & fax: +27 (012) 342-6216/ iskon.pretoria@pamho.net

RURAL COMMUNITY

Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or 418-3955/ Fax: +230 418-6470

Prabhupāda's Aphorisms of Logic

ONE OF INDIA'S traditional philosophical systems is *nyāya*, or logic. Although it is distinct from the *bhakti* tradition of the Hare Kṛṣṇa movement, Śrīla Prabhupāda would often draw from it to make philosophical points. Here's a collection of his favorite *nyāya* aphorisms, along with examples of the points he would use them to illustrate.

ajā-gaḷa-stana-nyāya: The logic of getting milk from the nipples on the neck of a goat. Goats appear to have nipples on their necks, but those "nipples" don't produce milk, and thinking they do is foolishness. To consider material nature the cause of creation is a similar kind of foolishness.

andha-paṅgu-nyāya (or *andha-kañja-nyāya*): The logic of the blind man and the lame man. If a blind man carries a lame man on his shoulders, by their cooperation they can move forward. Similarly, modern society can make great progress if the legs of Western technology support the spiritual vision of India.

bakāṇḍa-nyāya: Duck, egg logic. A duck (*baka*) sometimes follows a bull, thinking the bull's testicles to be eggs, which the duck will be able to eat. In illusion, people often have faith in the impossible, such as when scientists persist in believing they will someday create life.

suptothita-nyāya: The logic of rising from sleep. When rising from the dream world of sleep, we at once remember who we are and go on with our normal lives. Similarly, when we transmigrate to another body, we immediately take up our new life.

ardha-kukkuṭi-nyāya: Half-hen logic. A foolish person might think he can cut off a hen's head and get eggs without having to feed the hen. When hearing Lord Kṛṣṇa's instructions in the *Bhagavad-gītā*, we can't pick and choose; to be successful, we must accept everything He says.

nagna-mātrkā-nyāya: The logic of the naked mother. "Because a woman was naked as a child, she must be naked as an adult." This represents the mistaken notion that people cannot change. To the contrary, no matter how we begin our lives, the practice of *bhakti-yoga* can transform us into pure lovers of God.

śākhā-candra-nyāya: The logic of seeing the moon through the branches of a tree. This indicates seeing from a different frame of reference and refers to the use of analogies, which can help us see things differently. Prabhupāda used many analogies to explain difficult topics.

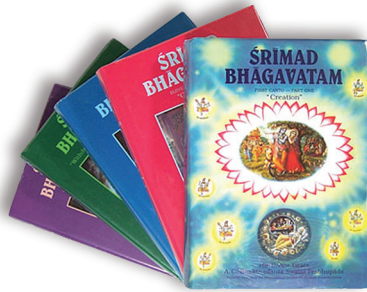
kūpa-maṇḍūka-nyāya: The logic of the frog in the well. This refers to the idea that a frog who has lived its whole life in a well cannot possibly understand the vastness of the ocean. Similarly, with our small brains and limited experience, we greatly underestimate the breadth and depth of God's creation, especially the spiritual dimension.

tanḍula-vṛścika-nyāya: The logic of scorpions being born from rice. Sometimes scorpions emerge from a pile of rice and thus seem to be born from the rice, when in fact they are born from eggs within the rice. We living beings may appear to be born from the material energy, but we are spiritual entities who originate from beyond it.

kākā-taliya nyāya: The logic of the crow and the *tal* fruit. This refers to useless arguments. A crow flew off a branch, and a fruit fell from the branch at the same time. What's the point of arguing whether the crow made the fruit fall by flying away, or the fruit fell and scared the crow away? Prabhupāda used this *nyāya* to illustrate the futility of arguing about why we left the spiritual world to come to the material world. We're here, and we should concentrate on getting out.

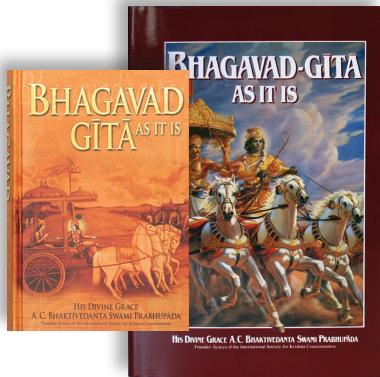
—Nāgarāja Dāsa

Teachings of Śrīla Prabhupāda



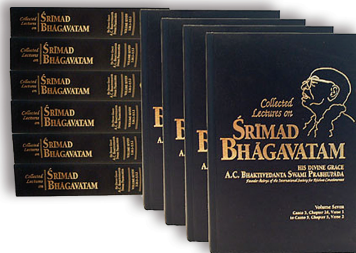
Śrīmad-Bhāgavatam (Compact 44-Volume Set)—This epic philosophical and literary classic, holds a prominent position in India's voluminous written wisdom. The ancient text touches upon all fields of human knowledge. This edition of the *Bhāgavatam* includes Cantos One through Twelve. Dust-jacket pictures from the full-size edition are printed onto the covers. Hardbound, 44 volumes, page numbers vary by volume, 5" x 7". **\$279.95** BLBM444

Collected Lectures on Śrīmad-Bhāgavatam (11 Volumes)—The complete lecture series on *Śrīmad-Bhāgavatam*. Hardbound, 9" x 6". **\$269.00** B6BM228

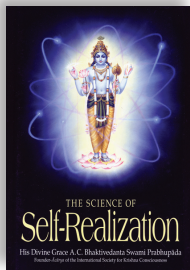


Bhagavad-gītā As It Is—The largest-selling edition of the *Gītā* in the Western world, *Bhagavad-gītā As It Is* is more than a book. It is alive with knowledge and devotion; thus it has the power to change your life for the better.

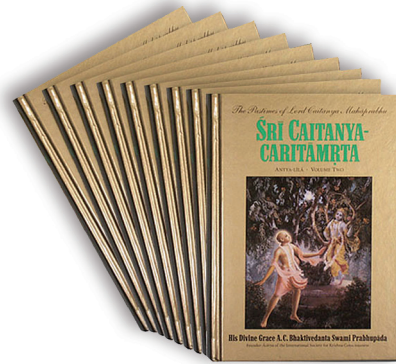
Hardbound—924 pages, 5½" x 9½". **\$9.95** BLBH214
Deluxe Hardbound—1,045 pages, 6½" x 9½". **\$22.95** BLBH212



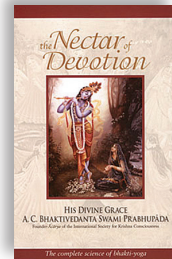
The Nectar of Devotion—Discover all the intricacies of spiritual love, *bhakti*, in this devotional classic. This is Śrīla Prabhupāda's summary study of *Bhakti-rasāmṛta-sindhu*, the Vaiṣṇava classic written by Śrīla Rūpa Gosvāmī that analyzes the various stages of *bhakti* as a methodical practice resulting in love of God. Hardbound, 521 pages, 5¼" x 7¾". **\$9.95** BLBH257



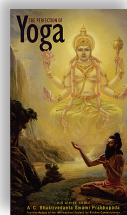
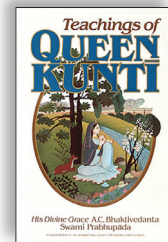
The Science of Self-Realization—This collection of articles by Śrīla Prabhupāda from *Back to Godhead* presents knowledge of the soul and the practice of *bhakti-yoga*. These interviews, lectures, and essays cover topics such as the goal of human life, seeking a true spiritual teacher, reincarnation, super-consciousness, Kṛṣṇa and Christ, and spiritual solutions to today's social and economic problems. Hardbound, 339 pages, 5¾" x 8½". **\$4.95** BLBH271



Śrī Caitanya-caritāmṛta (Compact 9-Volume Set)—The reduced size of this edition makes it a wonderful solution for students or those with limited space. It has the same content as the full edition, but in a nicely compact size—with a compact price to match! Hardbound, over 7,300 pages, illustrations, 5" x 7". **\$99.95** BLBM523

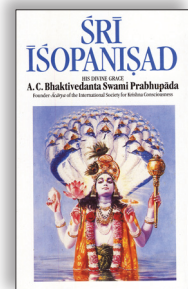


Teachings of Queen Kuntī—Queen Kuntī's teachings are simple and illuminating outpourings revealing the deepest transcendental emotions of the heart and the deepest philosophical and theological penetrations of the intellect. Hardbound, 258 pages, 5½" x 8½". **\$14.95** BLBH289



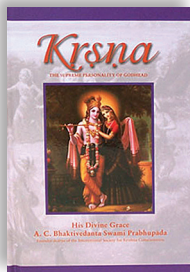
The Perfection of Yoga—What does it mean to practice yoga perfectly? Is it possible today? Find out. Softbound, 56 pages, 4" x 7". **\$1.95** BLBS263

Śrī Isopaniṣad—The 108 *Upaniṣads* are considered the essence of all the *Vedas*, and *Isopaniṣad* is foremost among them. Discover the distilled essence of all knowledge in its eighteen enlightening verses. Softbound, 182 pages, 4" x 7". **\$1.95** BLBS277



NEW

Śrīla Prabhupāda MP3 Audio Library, 16 GB USB Drive—Lectures, music, morning walks, chanting, and much more, all with digitally remastered and enhanced sound. Hours of audio programs on one convenient 16 GB flash drive. **\$79.95** B6DM108



Kṛṣṇa: The Supreme Personality of Godhead (One Deluxe Volume)—This is the original account of the extraordinary activities of Śrī Kṛṣṇa, who appeared on earth five thousand years ago. Find out why He has enchanted people for centuries. Hardbound, 844 pages, 7½" x 9¾". **\$49.95** BLBH245

Many more of Śrīla Prabhupāda's books are available online at store.krishna.com.

Krishna.com

store

1.800.800.3284 or 386.462.1241

Audio CDs



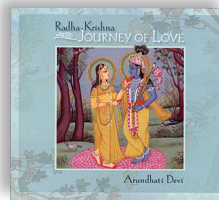
Songs of the Soul—By Chakrini. The beautifully sung Sanskrit mantras and meditative *kīrtanas* are a work of art, capturing the devotion of the performer and enchanting the listener. 47 minutes. **\$14.95** CMCD121



Mridanga—By The Mayapuris. The Mayapuris' debut album soars with fiery vocals, earth-shaking rhythms, and enchanting musical flavor. 1 hour, 3 minutes. **\$13.95** A2CD626



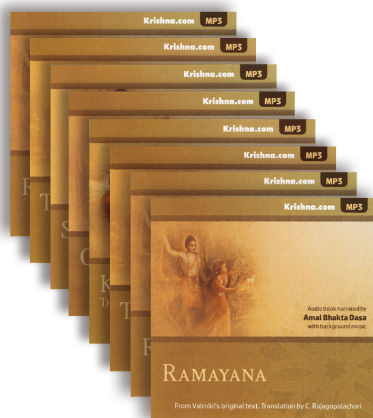
Live Your Love—By Sri Kirtan. Sri Kirtan opens the joys of *kīrtana* and chanting to the world. Approximately 1 hour, 16 minutes. **\$15.95** A2CD573



Radha-Krishna Journey of Love—By Arundhati Devi. A heart-opening *kīrtana* celebration. These ancient Sanskrit chants uplift and inspire, bringing the listener to deep spiritual places within. 1 hour, 16 minutes. **\$14.95** ASCD110



London Loves Krishna—By Kishor Murti Dāsa & Bhaktin Dunja. Five blissful Hare Kṛṣṇa *kīrtanas* at the ISKCON temple in London. 41 minutes. **\$11.95** PICD910



Amal Bhakta Dāsa (MP3 CDs)—Narrations by Śrīla Prabhupāda's disciple Amal Bhakta Dāsa, who uses many voice characterizations to portray the books' numerous characters.

Teachings of Lord Kapila—14 hours, 35 minutes. **\$14.95** K6CB414

Let There Be a Temple—14 hours. **\$14.95** K6CB922

Bhagavad-gītā As It Is—3 hours, 50 minutes. **\$9.95** K6CB403

Kṛṣṇa: The Supreme Personality of Godhead—40 hours, 33 minutes. **\$19.95** K6CB404

The Teachings of Lord Caitanya—18 hours, 5 minutes. **\$14.95** K6CB411

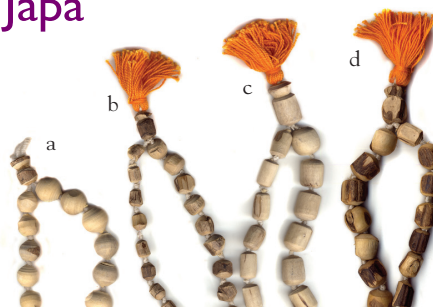
Rāmāyaṇa—14 hours, 51 minutes. **\$14.95** K6CB405

Śrī Caitanya-Caritāmṛta—47 hours, 35 minutes. **\$19.95** K6CB406

Śrīmad-Bhāgavatam—Two MP3 CDs, 90 hours. **\$24.95** K6CB407

Many more CDs, MP3s, and DVDs are available online at store. krishna.com.

Japa



Tulasi Japa Beads—For use in mantra meditation, these beads are made of sacred Tulasi wood.

a) *Large, Smooth, Round*—About 66" around. **\$26.95** R3GJ650

b) *Classic*—About 52" around. **\$7.95** KCGJ603

c) *Premium, Large*—About 72" around. **\$17.95** N3GJ684

d) *Mahā, Oil Soaked*—About 68" around. **\$19.95** R3GJ706



Medium Cotton Bead Bag, with Pocket—Soft-cotton bag for carrying *japa* beads. Comes with convenient pocket for keys, etc. Choose from Rich Blue, Black, White, and Deep Pink. Just over 10" from top to bottom. Made from 100% cotton. **\$3.95** each. GPGB53P



Large Jaya Jagannātha Print Bead Bag—This simple cotton bead bag is printed with the smiling face of Lord Jagannātha. A wonderful, inexpensive gift, and a great way to remember Lord Jagannātha. Available in Blue, White, and Pink. Just over 11" from top to bottom. Made from 100% cotton. **\$2.95** each. GPGB27B



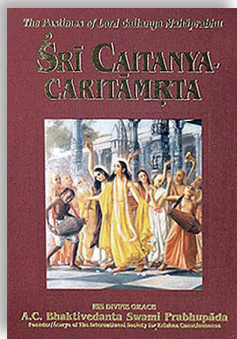
Medium Harināma Bead Bag—A bead bag imprinted with the Hare Kṛṣṇa mantra in Sanskrit. Choose from White, Golden Yellow, and Saffron. Just over 10" from top to bottom. Made from 100% cotton. **\$2.95** each. GPBB51B



Large Cotton Bead Bag—Soft cotton bag for carrying *japa* beads. Choose from Maroon, Saffron, Cream, Green, and Light Blue. Just over 11" from top to bottom. Made from 100% cotton. **\$4.95** each. GPGB79

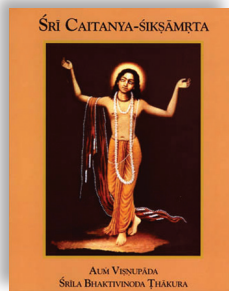
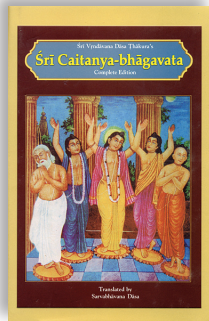
Celebrate Gaura Pūrṇimā & Lord Rāma's Appearance

GAURA PŪRṆIMĀ



Śrī Caitanya-caritāmṛta (One-Volume Edition)—By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. In the early sixteenth century the West was on one course, the East on another. In India, Caitanya Mahāprabhu was directing people inward, toward a scientific understanding of the highest knowledge of man's spiritual nature. Limited quantity! This edition will soon be out of print. Hardbound, one volume, 1,608 pages, 8½" x 11". **\$99.95** BLBH2

Śrī Caitanya-bhāgavata (Complete Edition)—By Śrī Vṛndāvana Dāsa Ṭhākura, translated by Sarvabhāvana Dāsa. Śrī Caitanya-bhāgavata, a central work of Gauḍiya Vaiṣṇavism, chronicles the life and teaching of Śrī Caitanya Mahāprabhu, starting from His birth in Navadvīpa and moving on to His preaching in Jagannātha Puri. Hardbound, 781 pages, 5½" x 8½". **\$34.95** RLBH453

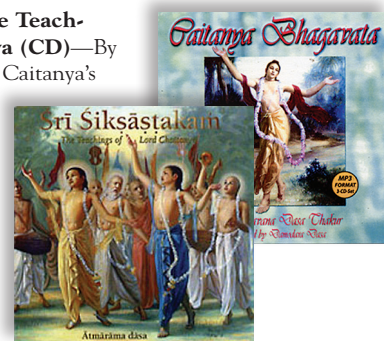


Śrī Caitanya-śikṣāmṛta—By Śrīla Bhaktivinoda Ṭhākura, translated by Bhānu Swami. The Śrī Caitanya-śikṣāmṛta contains the essence of the Vedas and so directs all humanity to the unrestricted eternal world of the delightful pastimes of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Hardbound, 338 pages, dust-jacket, 7" x 9½". **\$21.95** S2BH443



Gaura-Nitai Deity Set—Start your own altar or add to your existing one with this set of Gaura-Nitai deities. Comes with two full outfits, matching jewelry and crowns, and a flute and two peacock feathers. Gaura and Nitai are 8" tall. **\$149.95** KXWT654

Śrī Śikṣāstakam: The Teachings of Lord Caitanya (CD)—By Atmarāma Dāsa. Lord Caitanya's eight Śikṣāstakam verses have been put to music in a pleasing production that is sure to touch your heart. One audio CD, approximately 63 minutes. **\$14.95** KCCD347



Caitanya Bhagavata (MP3 CD)—Narrated by Damodar Das. This audio book chronicles the life and teaching of Śrī Caitanya Mahāprabhu and includes pastimes and descriptions of Nityānanda, Gadādhara, Acyutānanda, Puṇḍarīka Vidyānidhi, and others. One audio CD, approximately 63 minutes. **\$14.95** KCCD347

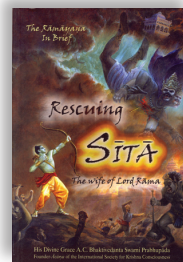
LORD RĀMA'S APPEARANCE



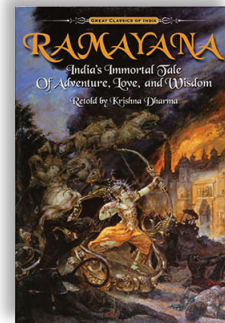
Hanumānji Brass Murti—Bring the good quantities of the loyal servant of Rāma into your home with this intricately designed brass murti of Hanumān. Famed for his strength and devotion, Hanumān is the provider of courage, hope, knowledge, and intellect. Lightly hand-finished to a gorgeous dark golden color, this brass murti will be a great addition to your home altar. Made from poured brass, this statue is solid and sturdy. 6" tall. Made in India. **\$45.95** MBSF355

Sita's Wedding (DVD)—From one of the most famous epics of all time comes the most heart-warming love affair ever. The events leading up to the wedding of Rāma and princess Sītā are gorgeously dramatized in this award-winning film. Hindi with English subtitles, color, 99 minutes. Mastered from the original film, so there may be some visual and audio flaws. **\$9.95** TVVD605

The Adventures of Rama (DVD)—After Rāma was banished from Ayodhya, He faced many troubles, culminating in his face-off with the demon King Rāvaṇa. Hindi with English subtitles, color, 97 minutes. Mastered from the original film, so there may be some visual and audio flaws. **\$9.95** TVVD607



Rescuing Sita: The Rāmāyaṇa in Brief—By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. This pocket-size book presents an excerpt from chapters 10 and 11 of the Ninth Canto of the Śrīmad-Bhāgavatam, along with beautiful illustrations commissioned for The Glory of India Museum in New Delhi. Softbound, 152 pages, 5" x 7". **\$3.95** S2BS388



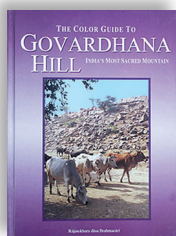
Ramayana: India's Immortal Tale of Adventure, Love, and Wisdom—By Krishna Dharma Dasa. A exciting, highly readable novelized version of the literary masterpiece, one of the world's most famous epics. Hardbound, 464 pages, 6¼" x 9½". **\$19.95** T3BH884

Krishna.com

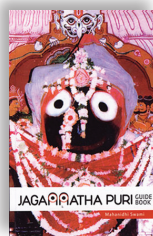
store

1.800.800.3284 or 386.462.1241

Sacred Travel

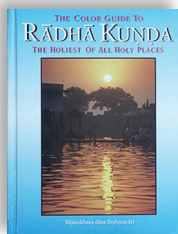


The Color Guide to Govardhana Hill: India's Most Sacred Mountain—By Rājasekhara Dāsa Brahmācārī. This pilgrim's guidebook to Govardhana Hill explains the spiritual significance of the many holy sites around the hill. Dozens of color photographs provide a wonderful glimpse of this sacred site. Hardbound, 149 pages, color pictures, map, 7" x 9". **\$19.95** RLBH461

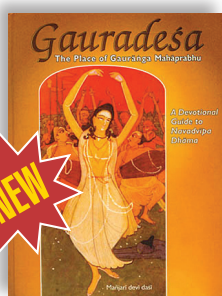
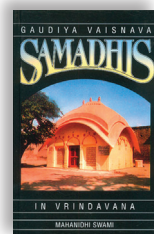


Jagannatha Puri Guide Book—By Mahanidhi Swami. This informative guidebook explains the spiritual significance of the many holy sites in Jagannatha Puri, Orissa (now officially called Odisha), and offers itineraries for daytrips to holy sites around the city. Hardbound, 230 pages, map, pilgrim's itinerary, index, 5½" x 9". **\$13.95** S2BH930

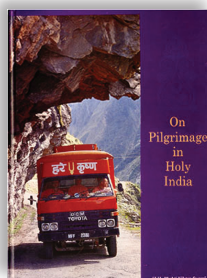
The Color Guide to Rādhā Kuṇḍa: The Holiest of All Holy Places—By Rājasekhara Dāsa Brahmācārī. The transcendental lake Rādhā Kuṇḍa is the most secret meeting place where Their Lordships Śrī Śrī Rādhā-Kṛṣṇa enjoyed intimate pastimes of divine love. Hardbound, 175 pages, color pictures, map, 7" x 9". **\$19.95** RLBH462



Gaudiya Vaisnava Samadhis in Vrindavana—By Mahanidhi Swami. A guide to the Vrindavana samadhis (memorial tombs) of eighty eternal associates of Śrī Caitanya Mahāprabhu, along with biographies of each. With words, maps, and photos this book shows the reader the types, locations, and histories of Vrindavan's samadhis. Hardbound, 212 pages, 5½" x 8". **\$11.95** S2BH724

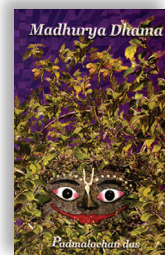


Gauradeśa: The Place of Gaurāṅga Mahāprabhu—By Mañjari Devi Dāśī. This guidebook wonderfully describes Navadvīpa Dhāma. This small town in the district of Nadia, West Bengal, India, was the birthplace of the *saṅkīrtana* movement for the congregational chanting of the names of God. Hardbound, 168 pages, 5½" x 8". **\$19.95** M3BH418



On Pilgrimage in Holy India—By Bhakti Vikāsa Swami & others. Travel throughout Indian to visit both popular and little known holy sites and temples. Visit the principal deities of each site, learn the deity's history, and gain helpful travel information with this collection of *Back to Godhead* articles. Hardbound, 117 pages, 8¾" x 12". **\$26.95** B5BH506

Madhurya Dhama—By Padmalochan Dasa. An entertaining and informative guide to the Govardhana Hill area, the most sacred place in Vrindavan. Softbound, 260 pages, 5½" x 8½". **\$10.95** S2BS490



KRISHNA.COM STORE

P. O. Box 430, Alachua, FL 32616, USA • (800) 800-3284
Outside USA & Canada: +1 (386) 462-1241 or fax (386) 462-1761
Email: store@krishna.com • Web: www.krishna.com/store

Use this promotional code to get 10% off your next online order: BTG452D*

(Include item codes when ordering. Please print clearly.)

Please send me:

Qty. Amount

_____	_____	_____
_____	_____	_____
_____	_____	_____

(To order additional items, use a separate sheet.)

Subtotal _____

Payment method:

S/H (\$6 plus 10% of order)** _____

☐ Credit card

Sales tax (Florida only) _____

☐ Check / money order

Amt. enclosed _____

Make checks payable to Krishna.com. (US funds only.) For subscriptions, make checks payable to Back to Godhead. We accept the following credit cards: VISA, MasterCard, American Express, Discover.

Name _____

Address _____ Apt. _____

City _____ State _____ Zip _____

Tel. _____ Email _____

Card no. _____ Exp. _____ S.C.*** _____

Signature _____

* Cannot be applied to previous orders. Excludes sale and clearance items, as well as shipping/handling charges. Expires May 1, 2011.

** Orders outside US, \$6 plus 25% of order. (For a more accurate shipping quote, please call or email us.)

*** Security code. Orders cannot be processed without 3-digit code on back of card (for AmEx: 4-digit code on front).

Travel DVDs

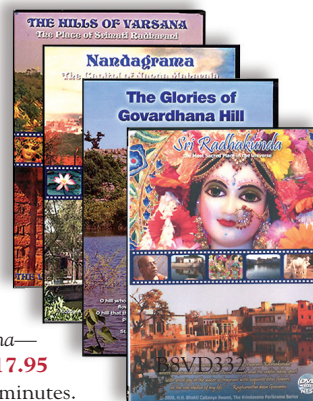
—Produced by Bhakti Caitanya Swami. Take a journey through the sacred areas where Rādhā and Kṛṣṇa spent Their youth 5,000 years ago.

The Hills of Varsana—65 minutes. **\$17.95**

Nandagrama—10 minutes. **\$17.95** BCVD438

The Glories of Govardhana Hill—83 minutes. **\$17.95** BCVD436

Sri Radhakunda—64 minutes. **\$17.95** BCVD454

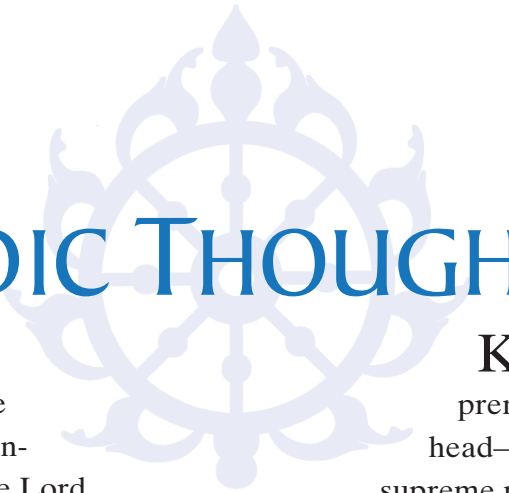


Many more travel books are available online at store.
krishna.com.

Krishna.com

store

1.800.800.3284 or 386.462.1241



VEDIC THOUGHTS

By intense service of the Lord, one can experience the presence of the Lord transcendently. Therefore seeing the Lord means being engaged in His service because His service and His person are identical. The sincere devotee should go on with sincere service of the Lord. The Lord will give proper direction as to how and where it has to be done.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrīmad-Bhāgavatam 1.6.22, Purport

Coveted objects like wealth, fame, and material enjoyment make one forget Kṛṣṇa. As a result, misfortune and inauspiciousness arise. Only devotional service is the reservoir of all auspiciousness.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Śrī Caitanya-bhāgavata, Antya-khaṇḍa 9.114,
Commentary

There are no religious principles other than Vaiṣṇava dharma. All other religious principles that have been or will be preached are either supportive or distorted forms of Vaiṣṇava dharma. Whenever they manifest as supportive, one should respect them. Whenever they appear to distort Vaiṣṇava dharma, one should cultivate one's own devotional service without being envious.

Śrīla Bhaktivinoda Ṭhākura
Jaiva Dharma, Chapter 8

Kṛṣṇa is the original Supreme Personality of Godhead—the perfect and complete supreme master, who stays above the material energy. We demigods, who are parts of the parts of His incarnations, create this world with the aid of His potencies.

Lord Brahmā
Śrī Garga-saṁhitā 2.9.2

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

Lord Śrī Kṛṣṇa
Bhagavad-gītā 7.25

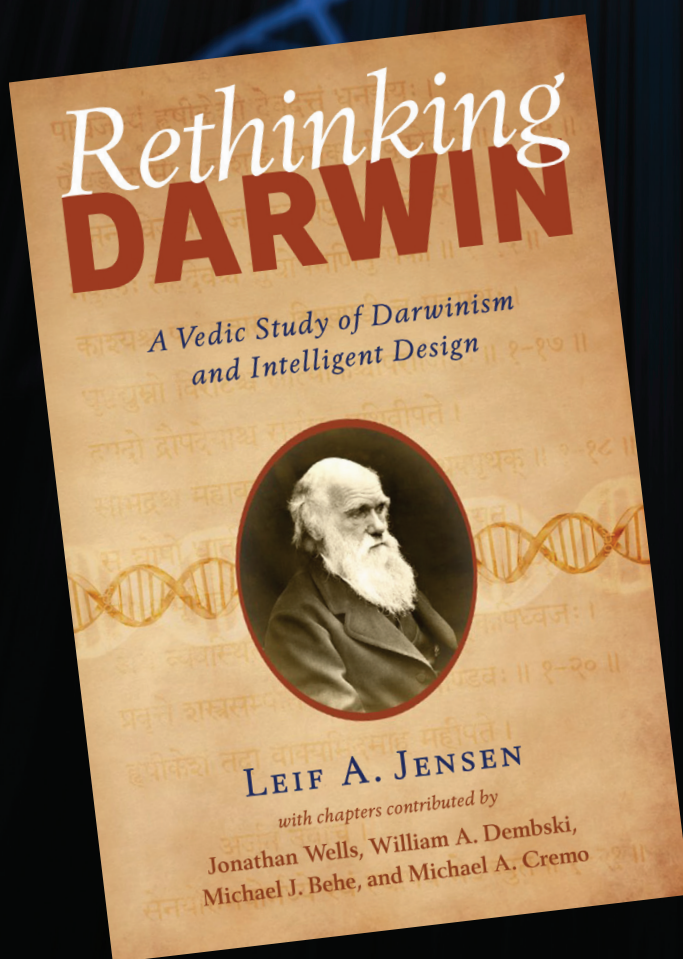
Self-controlled persons are able to see the Supreme Personality of Godhead, who cannot be seen by material eyes or understood by the material mind, who has no material family, no material caste, and no material eyes, ears, hands, or feet, who is eternal, all-powerful, all-pervading, subtle, and unchanging, and who is the creator of all.

Muṇḍaka Upaniṣad 1.1.5–6

O Nārada, I, along with Pārvatī, Kārtikeya, and Gaṇeśa, always chant the Lord's holy names. I do not consider a cloudy day to be a bad day. The day that passes without discussions of Lord Kṛṣṇa is actually a bad day.

Lord Śiva
Śrī Nārada-pañcarātra 2.2.25

DARWINISM & INTELLIGENT DESIGN



For more than a century, Charles Darwin's theory of evolution has been the theoretical framework—the paradigm—in mainstream biology and related life-sciences. Nevertheless, great advances in biochemistry over the past decades have created an Intelligent Design opposition which maintains that the theory of evolution is beset with anomalies.

In *Rethinking Darwin*, Danish science writer Leif A. Jensen (Lalitānātha Dāsa), in collaboration with leading Intelligent Design proponents such as Dr. Michael Behe, Dr. William Dembski, and Dr. Jonathan Wells, points out flaws in the Darwinian paradigm and examines the case for intelligent design. The argument for design is next expanded with further evidence from archeology, cosmology, and studies of consciousness. Finally, based on the irreducible nature of consciousness, the book suggests an alternative paradigm drawn from the Vedic texts of ancient India.

**Available online from
store.krishna.com**